

The Church Officers' Gazette

VOL. 30

SEPTEMBER, 1943

No. 9



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

September

Preview

THE officers of our M. V. Societies will be glad to know something of the plans for the society meetings for 1944, in order that they may lay their plans. The year 1944 will be the one hundredth anniversary of the great 1844 movement. It was this 1844 movement, with its disappointment, that led to the study and understanding of the judgment message and its kindred doctrines, and which finally led to the development of the advent movement, which today is circling the world. The Boulder Council made the following suggestions regarding the studies to be presented in the society meetings during 1944: (1) That the history and significance of the Millerite movement be presented; (2) that material be prepared which will include twelve biographies of the early pioneers, and also that filmstrips, portraying pictures of some of these men, with short summaries of their lives, be developed for use in the societies; (3) that twelve studies be prepared on the principal Bible doctrines which were developed during and closely following this period; (4) that the Aim, Motto, and Pledge of the M. V. Society be emphasized throughout 1944.

We would suggest to the executive committee that it begin to lay plans now for this important anniversary and for the studies which will be developed to commemorate it. This one hundredth anniversary of the beginning of the investigative judgment in the courts of heaven ought to make

every Missionary Volunteer thoughtful. It is hoped that this material will lead to a deeper consecration to God and a firmer determination to finish God's work in this generation.

A. W. P.

To Officers of School Societies

THE college or academy M. V. Society has tremendous influence throughout the field. It is not just another young people's society. Because of this influence, its organization, its meetings, and its missionary projects ought to conform to the plans adopted by the Young People's Department in general council. The school society is a type society, and as such, ought to be run as an example for all other societies in the conference or union conference. The school society executive committee of broad vision will not think of its own circle only but will think of its influence in the local conference, in the union conference, and in the world field to which students of its school will go as workers. Therefore, the executive committee will counsel closely with the local and union M. V. secretaries.

A. W. P.

Youth and the Voice of Prophecy Broadcast

THE growing interest throughout the country in the Voice of Prophecy broadcast presents a mighty challenge to every Missionary Volunteer. Let each society executive committee frequently call the attention of the members of the society to this radio broadcast, and let them suggest the following: (1) That every Missionary Volunteer who goes out to distribute literature or announcements

regarding meetings call the attention of every recipient of literature to the Voice of Prophecy broadcast and invite him to listen; (2) that the Missionary Volunteers, particularly the Juniors, invite their friends to enroll in the Junior Bible School conducted by the Voice of Prophecy; (3) that our men in the military forces of the nation be encouraged to invite their friends in the camps to listen to the Voice of Prophecy or to other Adventist programs available.

The advent message has entered upon a new phase of dissemination. Wherever radio waves find reception on the radio, there it is possible for an audience to hear the advent message. Missionary Volunteers can enlarge this audience by millions if the society executive committee will plan in harmony with the above suggestions. Thus may Missionary Volunteers fulfill their Aim, "The advent message to all the world in this generation."

A. W. P.

Devotional Reading Plans

THE Boulder Council voted to place a new emphasis on the reading of the Bible and the Spirit of prophecy. There have been two devotional reading courses; namely, (1) the Bible Year plan, the schedule of which is found in M. V. Leaflet 16, and (2) the Spirit of Prophecy Reading Course, as set forth in M. V. Leaflet 32, which consists of the reading of either five large books of the Conflict of the Ages Series ("Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," "Acts of the Apostles," "The Great Controversy") or three of the Conflict of the Ages Series and three of the following

smaller books: "Early Writings," "Steps to Christ," "Christ's Object Lessons," "Mount of Blessing," "Education," "Messages to Young People," "Ministry of Healing." The time limit for the completion of the Spirit of Prophecy Reading Course is two years.

The Boulder Council set up a third plan, which is a correlation of the two plans above and is designed to be read in four years. The details of the plan are as follows: First year—the four Gospels of the New Testament and "The Desire of Ages;" second year—the book of Acts to Revelation, "Acts of the Apostles," and "The Great Controversy;" third year—first half of the Old Testament and "Patriarchs and Prophets;" fourth year—last half of the Old Testament and "Prophets and Kings."

A revision of M. V. Leaflet 25 is being made, which will contain information regarding this correlated reading course. This new reading plan has wonderful possibilities, and it is hoped that the executive committee in each society will lay plans for its promotion and get it under way in December of 1943 or not later than the first of January, 1944.

A. W. P.

Win and Hold

EVERY year during the camp meeting season hundreds of boys and girls and young men and women give their hearts to the Lord in consecration to His service. These youth go back to their home churches desiring a definite part in the work of the church and the young people's society. Perhaps they are too timid or self-conscious to enter into any of the work of the society without a special invitation to join. The leaders, and the entire executive committee, will become acquainted with these young people, learn their problems, their aspirations, and their qualifications, and invite and guide them into channels of work for which they are best fitted, remembering that it is just as important to hold our youth steady as it is to win them, but it can be done by personal work and planning and by prayer.

M. W. M.

Topics for October

Senior

- 2 The Missionary Volunteer as a Colporteur
- 9 The Foreign Mission Band
- 16 A Book Club
- 23 The M. V. Fights Liquor and Tobacco
- 30 Open

Junior

- 2 The "Why" of Missions
- 9 A Cheerful Missionary
- 16 My Pocketbook's View of Missions
- 23 Brothers of Different Colors
- 30 Open

(Continued on page 10)



Senior Meetings

September 4

The Missionary Volunteer and His Recreation

BY E. L. MACDONALD

Order of Service

OPENING SONG: "You Can Smile," No. 166 in "M. V. Songs."

LEADER'S REMARKS.

REPORTS.

OFFERTORY.

SECRETARY'S REPORT.

SPECIAL MUSIC OR SONG.

TALK: "Purpose in Christian Recreation."

TALK: "Recreation and Amusement."

TALK: "Recreational Plans."

LEADER'S REMARKS: Definite announcement of a nature study gathering.

CLOSING SONG: "In the Service of the King," No. 82 in "M. V. Songs."

BENEDICTION.

Notes

There are really three purposes in devoting a young people's meeting to this topic: (1) To endeavor to provide a positive program for recreation that can be carried on by Missionary Volunteers regardless of whether they be few or many in number; (2) to differentiate between recreation and amusement; and (3) to review the new book just off the press, "Recreational Plans for Missionary Volunteers." Every society should have copies of this book. It is by far the best provision to meet the need of our young people's counselors that has come from the Young People's Department. It contains a frank discussion of recreational principles and borderline activities. Just look at these twelve chapter headings: "Good Times With a Purpose," "The Problem of Choosing," "Social and Recreational Gatherings," "Practical Plans for Recreational Gatherings," "Games to Introduce Players," "Indoor Recreational Games," "Mental Games and Quizzes," "Bible and Church History Games," "Marches," "Outdoor Recreational Games," "Nature Games and Hikes," "Hobbies."

Your social committee should definitely plan for a recreational gathering soon, and announce the plans today before the meeting is dismissed. This might be combined with the recreational ideas suggested in the dialogue presented on September 18.

Purpose in Christian Recreation

SOME few years ago there was to be a bridge built across the Hudson River. Because of the heavy traffic anticipated, and because of the boats which would have to pass back and forth under it, the construction of this huge bridge would necessarily have to be preceded by a great deal of desk work and calculations. During these preliminary months of planning a young statistician was given the task of determining just what

would be the height of the bridge above the water line. Now this young man knew a great deal about statistics, but it turned out that he knew very little about bridges—or boats. He spent days and weeks laboriously figuring the height of each individual boat that passed the spot where the new bridge was to be. As he and his assistants compiled page after page of figures, the boats continued to ply up and down the river—tiny scows, tugboats, cruisers, excursion boats, and others. Finally his calculations were completed and he rendered his report. He said, "The new bridge shall be this high. We have measured the height of every single boat and struck an average." But this man's long hours of work were to no avail. His plans for the bridge would not accommodate the highest ships which also had to pass under the new bridge. Just so, the purpose of Christian recreation is not to provide for the average, not just to take up the time which might otherwise be spent in something worse, but rather to provide for the largest program—preparation for Christ's second coming.

A POSITIVE PROGRAM

Purposeful recreation is that kind which is planned before and guided during the event to bring about a certain definite result that has to do with the life eternal of the participants. Purposeful recreation for your society is that kind that meets the above objective for your particular society. "God's entire plan for the human family has been of a positive nature. . . . Had man always remembered the positive side of God's plan, there never would have been any negation in his experience. . . . It is only when man became dissatisfied with the positive program that the negative command was essential and must be applied. . . . Actually, the only time that a negative command is ever necessary is when we have lost sight of the positive, when we fail to carry out the 'do's' of religion."

The Progressive Classes, from Sunbeams to Master Comrades, are part of the Missionary Volunteer program. The Vocational Honors idea gives a positive opportunity for hobbies. But there are other outlets which should form an integral part of the society life and those additional activities must be as purposeful and as positive as those already in constant use in the M. V. Societies throughout the country. If they are not planned with a purpose and to form a positive part of the life of the society, then they may be only as useful as the

statistician's bridge which at least did provide for the average.

CRITERIA FOR SELECTING RECREATION

"It is important . . . that the Christian form only those relationships which will influence his own life for good and which will make it possible for him to exert an influence over others which will lead them heavenward." The counsel of the Scriptures to those not adhering to this positive program is given over and over again. (Prov. 10:10, 15; 4:14, 15; 2 Cor. 6:14.)

The Christian will refrain from cultivating a liking for any recreational pursuit which might draw him into the wrong association and would thereby lead him to exert the wrong influence.

At the close of the first chapter in the new book, "Recreational Plans," are found some principles by which to judge our recreations:

"Do they rest and strengthen the body?

Do they rest and strengthen the brain?

Do they make resistance to temptation easier?

Do they increase love for virtue, purity, temperance, and justice?

Do they give inspiration and quicken enthusiasm and at the same time strengthen the intellectual and moral nature?

Do they increase respect for manhood and womanhood?

Do they draw one nearer to Christ, and better prepare him for Christian service?"

NOTE: The one giving this talk should make an appeal to the audience to stand by the principles outlined above.

Recreation and Amusement

THROUGH the years there has grown up a fuller meaning for the term "recreation." The definitions given this word are quite clear. We find this interpretation in "Messages to Young People," page 362: "There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success."

In addition to this difference between recreation and amusement it should be pointed out that there are other fundamental differences which have crept into actual performance of the two functions. Today amuse-

ment includes that type of entertainment which is listened to or watched, but in which the observer does not actively participate. Motion pictures, professional baseball, and other sports in which just a few participate while the great majority watch, are all amusements. There are legitimate entertainments such as lectures, concerts, and other enjoyable gatherings in which people do not actively participate, but which are beneficial. However, especially for Missionary Volunteer Societies, recreations in which all participate are most desirable.

When one participates in an activity for recreation, one can, if he will, control that activity. And when any activity, even good, gets out of control, it loses the recreational status. This overindulgence becomes amusement, a mere pleasure without purpose. Excess cannot claim the term "recreation." When time and energy which should be used for other purposes are spent in excess, then that activity becomes undesirable and should be terminated. It is no longer recreation.

Recreation should follow a different pattern from that activity which makes up our daily routine, in order that it may refresh and invigorate us. Recreation must be planned. Planning is the heart and soul of successful social occasions of any kind. They must be preannounced. They must contain those elements that are different from the daily routine of the people who participate—games of activity for those whose work is sedentary; match of wits and memory work for those whose work is arduous. But whatever the objectives, the event must be planned. In view of this, the subject for our next discussion is the new book which the Young People's Department has planned for our use. When used discreetly by our young people's leaders, it will provide abundance of material for worth-while pleasures. When wisely planned and supervised, these will prove spiritually helpful, physically recreative, mentally inspirational, and socially educational.

"Recreational Plans"

THE preface of "Recreational Plans for Missionary Volunteers" tells us: "We would earnestly urge whoever makes use of this book as a guide in recreational pursuit, first to study carefully chapters one to four, and in all plans for the social and recreational activities of the young people to follow the Christian principles of recreational life set forth." Carlyle says that blessedness is better to seek than happiness, for the first is eternal and the second is only temporal. A positive admonition was given to the children of Israel of old, when the Lord said, "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all

His commandments, . . . all these blessings shall come on thee. . . . Blessed shalt thou be in the city, and blessed shalt thou be in the field. . . . Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." Deut. 28:1-6.

This program is as applicable today as in the time in which it was given. Chapter I of the new book stresses a positive recreational program, not only Progressive Classes, Vocational honors, but also games, concerts, readings, and music.

Chapter II deals with criteria for recreation with special emphasis on the undesirability of borderline amusements, card playing, gambling, theater, radio, dancing. In the section on the function of recreation, criteria are set up by which to judge one's personal participation in any activity. "Death before dishonor or the transgression of God's law," should be the motto of every Christian.

Chapter III. Rightly and carefully planned social gatherings "become, when properly conducted, a soul-winning and soul-holding agency." The discussion of this chapter deals with the techniques of recreation—(1) marks of good gatherings, (2) who should conduct them, (3) when and where to hold them, and (4) refreshments.

Chapter IV is a continuation of this discussion and gives suggestions and practical plans for gatherings of various kinds held under the auspices of the young people's society or for family or other informal groups. The work of the program committee, finances, record secretary, supervision, and a plan for a whole year's program are outlined. A complete, balanced program for every month in the year is offered. These particular programs have all been tried out and found successful. When used with the suggestions that have been offered concerning the size of the group and objectives to be sought, they will be found practical, enlightening, and satisfying.

The remainder of the book deals with specific items to be used on various occasions—indoor and outdoor games, marches, quizzes, Bible and church history games, hobbies. (Announce plans you have made for a social gathering in your society this month.) Let us get together, get better acquainted, stir up more mental alertness, exercise more—physically, mentally, socially. Let us prepare ourselves better for God's work by being re-created.

THE darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience.—"Testimonies," Vol. V, p. 215.

September 11

Ordinances of the Lord's House

BY ALFRED W. PETERSON

Order of Service

OPENING AND DEVOTIONAL EXERCISES.

OPENING SONG: "Faith of Our Fathers," No. 349 in "Church Hymnal;" No. 678 in "Christ in Song;" No. 50 in "M. V. Songs."

INVOCATION.

ANNOUNCEMENTS.

MISSIONARY REPORTS.

OFFERING.

SONG: "Rock of Ages," No. 474 in "Church Hymnal;" No. 654 in "Christ in Song;" No. 3 in "M. V. Songs."

RESPONSIVE READING: John 6:53-58, 63.

PRAYER.

INTRODUCTORY STATEMENTS BY LEADER: "The Significance of the Lord's Supper."

TALK: "The Ordinance of Foot Washing."

SPECIAL SONG: "Break Thou the Bread of Life" (sung as special music or by congregation), No. 218 in "Church Hymnal;" No. 384 in "Christ in Song."

TALK: "The Lord's Supper."

TALK: "Personal Preparation for Participation in the Ordinances."

CLOSING SONG: "Peace, Perfect Peace," No. 311 in "Church Hymnal;" No. 271 in "Christ in Song."

Notes

The meeting today and the material which has been prepared are designed to do two things. First, to show how young people can help the church by preparing and sharing in the ordinances of the Lord's house and thus bearing witness to the church of their faith in the forgiveness of their sins, their willingness to serve, and their hope in the soon-coming Saviour. Second, to make clear the meaning and importance of the communion service to every individual, particularly to young people. It is suggested, therefore, that the leader state clearly the purpose of this meeting and give an introductory talk regarding the ordinances. The material suggested for this brief introductory talk is found in the paragraphs under the heading, "The Significance of the Lord's Supper."

In making assignments to those who are to share in the presentation of this material, suggest that they read carefully the two chapters in "The Desire of Ages" entitled "A Servant of Servants," page 642, and "In Remembrance of Me," page 652. These chapters will help them prepare for the talks that are to be given.

It is suggested that the talk, "Personal Preparation for Participation in the Ordinances," culminate in a testimony and consecration service. Let the testimonies be very short, perhaps only one sentence in length, and encourage all to take part.

The officers of the executive committee should plan carefully for this meeting, and when the time comes for the testimony service, let the members of the society executive committee be the first to offer their testimony. If there ever was a time when young people needed the strength which comes from a sense of the reality of the presence of Christ, this is that time. Perhaps no service of the church contributes more to the development of that sense of the presence of Jesus than the communion service. It is hoped that as a result of this meeting the young

people of the church will be led to participate more fully and more freely in the ordinances of the Lord's house.

The Significance of the Lord's Supper

THE story of the origin of the ordinance of the Lord's supper is one of the choicest legacies of the church, and the ritual given by the Saviour is one of the most solemn and most meaningful of all the ordinances of the church.

The very center, or core, of Christian experience is communion, fellowship with Christ and His followers, in love, in service, in suffering, and in adoration.

This ritual of the Lord's supper is for the Christian who can appropriate to himself the meaning of the symbols and whose faith can reach forward to that great supper in heaven when the Lord Himself will again preside. This ritual is not for the unbeliever, not for the soul which clings to sin.

The setting of the first Lord's supper was unique. Jesus was about to go to the cross. He was "standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. . . .

"This ordinance of the Lord's supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds."—"The Desire of Ages," pp. 652, 653.

In preparation for this service the Master had directed that an upper room should be prepared in the city of Jerusalem, where He could be alone with the twelve. Facing Calvary and knowing that His disciples did not sense the meaning of the occasion or know what lay before them, Christ sought to prepare them for the storm of temptation that was soon to beat upon them. There was strife among the disciples regarding which of them should be accounted the greatest. This strife grieved the heart of Christ.

✠ ✠

"ONE of the surest marks of the Christian spirit is the disposition to judge our fellow men charitably."

The Ordinance of Foot Washing

1. NARRATIVE. (John 13:4, 5.)

It was customary for a servant to wash the feet of guests at supper, but on this occasion there was no servant present and Jesus waited for one of the disciples to volunteer this service. No one moved. So Jesus rose from His table, laid aside His garments, and took a towel and girded Himself. After He had poured water into a basin, He began to wash the disciples' feet and to wipe them with the towel. Picture the scene.

2. THE MEANING OF THE ORDINANCE OF FOOT WASHING.

a. A symbol of cleansing.

The ordinance of foot washing is a type of a higher cleansing. "The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin."—"The Desire of Ages," p. 646. Peter, who had been touched to the quick at the sight of the Master washing His servants' feet, refused to let Christ wash him. Said Jesus to him, "If I wash thee not, thou hast no part with Me."

"These words mean more than bodily cleanliness."—*Ibid.*

The Christian who day by day travels the dusty paths of life on his way to the kingdom, subject to temptations and to the stain of sin, needs to come to Christ frequently for spiritual cleansing.

b. A symbol of service.

"In washing the feet of His disciples, Christ gave evidence that He would do any service, however humble, that would make them heirs with Him of the eternal wealth of heaven's treasure. His disciples, in performing the same rite, pledge themselves in like manner to serve their brethren. Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other. They covenant that the life shall be given to unselfish ministry."—*Id.*, p. 651. Read the law of service. (Matt. 20:26-28.)

3. PURPOSE OF THE ORDINANCE OF FOOT WASHING.

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. . . . The ordinance preceding the Lord's supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother."—*Id.*, p. 650.

4. OUR DUTY TO WASH ONE ANOTHER'S FEET. (John 13:14-17.)

a. Christ has given an example.

b. "Ye also ought to wash one another's feet." "Those who would partake of His divine attributes, and share with Him the joy of seeing souls redeemed, must follow His example of unselfish ministry."—*Id.*, p. 651.

The Lord's Supper

1. THE EMBLEMS. (Matt. 26: 26-28.)

a. The broken bread is a symbol of His broken body. (John 6:51.)

"What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it; unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated."—*"The Desire of Ages,"* p. 389. Thus in a very real and practical way the bread points us also to His word.

"We receive Christ through His word."—*"Mount of Blessing,"* p. 164.

"The life of God, which gives life to the world, is in His word. . . . It is our only source of power."—*"Gospel Workers,"* p. 250.

As bread is taken into the body and assimilated and becomes you, giving life and vigor, so you are to take the word of God into your life by (1) study, (2) meditation, and (3) practice. Thus His word becomes you, an amazing union of the divine with the human.

"It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life."—*"The Desire of Ages,"* p. 677.

This consecrated bread in the ordinance of the Lord's supper is a symbol of His body which was broken upon Calvary for you. Receive it reverently.

b. The wine is a symbol of His spilt blood. (1 Cor. 11:25, 26; Mark 14:24; Eph. 1:7.)

This wine, untouched by fermentation, is an emblem of Christ's own unblemished sacrifice. "Nothing corrupted by fermentation, the symbol of sin and death, could represent the Lamb without blemish and without spot."—*Id.*, p. 653.

2. THE PURPOSE OF THE SACRAMENTS. (1 Cor. 11:26.)

a. The ordinance is intended to serve as a memorial service commemorating the Lord's death. (Luke 22: 19, 20.)

Do in remembrance of Christ. (1 Cor. 11:24.)

We are to remember: (1) That His love was so great that He endured the cross; (2) that He died for us individually; (3) that He ever liveth to make intercession for us.

This communion service is not a time for sorrowing. (See "The Desire of Ages," page 659.) This is to be a time of quiet meditation and inward rejoicing.

b. The ordinance is intended to be an occasion for witnessing. By taking part we witness to the world that we have faith in Christ's atonement for us. "Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour."—*Id.*, p. 656.

c. It is intended to point to the second coming. "The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples."—*Id.*, p. 659. Christ Himself looks forward with happy anticipation to His second coming and has made this pledge: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26:29.

d. "Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf. . . .

"The ordinances . . . were instituted for a purpose. Our senses need to be quickened to lay hold of the mystery of godliness."—*Id.*, p. 660.

e. It is intended to remind us that every daily blessing comes to us through Christ. "Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament."—*Ibid.*

3. WHO SHOULD SHARE IN THE LORD'S SUPPER?

Every disciple who believes that Christ's atoning sacrifice was offered in his behalf and who hopes to be redeemed in the kingdom of heaven, is not only entitled but is required to share in the ordinances of the Lord's house. (See 1 Cor. 11:25, 26.)

At the Lord's supper every Christian is to meet Christ, his Saviour.

"Christ by the Holy Spirit is there to set the seal to His own ordinance. He is there to convict and soften the heart. Not a look, not a thought of contrition, escapes His notice. For the repentant, brokenhearted one He is waiting. All things are ready for that soul's reception. He who

washed the feet of Judas, longs to wash every heart from the stain of sin."—*Id.*, p. 656.

Personal Preparation for Participation in the Ordinances

THE Lord's supper is not for the unbeliever or the soul that clings to sin. (1 Cor. 11:27-29.)

"The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor Him."—*"Messages to Young People,"* p. 114.

Therefore—

1. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5.

2. Confess your sins, for "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

3. If you have wronged others and "rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

"When one who professes to serve God wrongs or injures a brother, he misrepresents the character of God to that brother, and the wrong must be confessed, he must acknowledge it to be sin, in order to be in harmony with God. Our brother may have done us a greater wrong than we have done him, but this does not lessen our responsibility. If when we come before God we remember that another has aught against us, we are to leave our gift of prayer, of thanksgiving, of freewill offering, and go to the brother with whom we are at variance, and in humility confess our own sin, and ask to be forgiven."—*"Mount of Blessing,"* pp. 91, 92.

When we come to the ordinances after having made right any wrongs and confessed any sins which we may have committed, Christ makes Himself very real to us. "As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God."—*"The Desire of Ages,"* p. 661.

"He is silently planning for thee in love; for it matters to Him about you." Zeph. 3:17, literal translation from the Hebrew.

September 18

Friendliness in the Church and in the Young People's Society

BY HELEN STEVENS GUTH

Order of Service

SONG SERVICE. Officers march in, during the last song.

OPENING EXERCISE: For a little variety, as soon as the officers are seated and the song service is over, have someone sing softly, accompanied by the piano or some other instrument, "An Evening Prayer," No. 121 in "M. V. Songs," while everyone remains seated in silent meditation.

SCRIPTURE READING: John 4:1-30. Tell the story of Jesus and the woman at the well, reading the most important verses of the scripture, showing how Jesus broke down this woman's prejudice and by infinite tact and friendliness won her good will. Point out that we, by studying and practicing Jesus' methods, may learn how to win friends to the church.

OPENING SONG: No. 70 in "Gospel in Song," or No. 542 in "Christ in Song."

PRAYER.

SOCIETY REPORTS.

SPECIAL MUSIC.

INTRODUCTION BY THE LEADER.

DIALOGUE: "Winning Friends for the Church and the Society."

ORGANIZATION FOR ACTION, led by the leader.

CLOSING SONG: No. 64 in "Gospel in Song," or No. 531 or No. 500 in "Christ in Song."

BENEDICTION.

Introduction

"One day, when I was serving my apprenticeship in a factory on the banks of the Merrimac River," said the Honorable N. P. Banks, late governor of Massachusetts, "a party of the hands saw a man a quarter of a mile down the river, struggling among the broken cakes of ice. We could none of us for the moment determine his political complexion or bodily color, but he proved, in the end, to be a Negro in the water. Of course the first care was to rescue him; but twice the victim slipped from the plank that was thrown him. The third time it was evident to our inner hearts that it was the Negro's last chance, and so he evidently thought; but as he again slipped from the board, he shouted, 'Please, gentlemen, give me hold of the wooden end of the plank this time.' We had been giving him the icy end." How often do Christians make the same mistake! We turn the icy end of the plank to our fellows and then wonder why they do not hold on, why our efforts do not save them.

Too many churches today are cold and formal. The church is not made attractive to young people because it seems to be far away from their everyday lives. Today we are going to study how we can make our church and our Missionary Volunteer Society a friendlier place—how to attract to our doors the young people, and older ones too, who are wandering away because they do not find in our association the warmth of fellowship and the friendliness of spirit that they crave.

Most of us mean to be friendly, but we are just thoughtless. We are too intent on our own business to care much about the other person. But let us remember:

"The wounds I might have healed.
The humaa sorrow and smart!

And yet it never was in my soul
To play so ill a part.
But evil is wrought by want of thought
As well as want of heart."
—"The Raven and the Chariot."

Winning Friends for the Church and the Society

Characters:

John, leader
Frances, assistant leader
Barbara, secretary (has her secretary's book and pencil)
Evelyn, assistant secretary
Paul, literature and correspondence band leader
Carl, Sunshine Band leader
Elder Bryant, Progressive Class band leader.

(If the society is small, the number of characters may be reduced and some of the parts combined.)

Scene: The home of the Missionary Volunteer Society leader. The platform may be given a "homey" appearance with the aid of a lamp, a table with some books, a stand with flowers, a rug, and perhaps an easy chair or two. The members of the M. V. Society executive committee take their places in the chairs provided. The scene opens after the devotional exercises are over. The leader is explaining the problem to be discussed in the committee meeting.

JOHN: Since we have our society meetings planned for the next three weeks, we won't have to worry about them today. But I've called you together for a special purpose. I asked you to come early because I had a feeling we'd be here a long time before deciding the weighty problem I have to present.

(Group looks worried.)

SEVERAL: Say—that sounds bad!
JOHN (smiling): Now don't get worried! It won't be so bad as it sounds. Seriously, though, there are some things that have been bothering me lately, and I think we as M. V. officers in this church ought to help solve them.

BARBARA: Let's hear just what's on your mind, John. We're brimming over with bright ideas!

JOHN: I overheard a remark the other day that has bothered me ever since. Mrs. Deming, who joined the church at our last baptism, had a visitor with her last Sabbath and they sat right ahead of me at church. I heard the visitor whisper to Mrs. Deming, "The people here don't seem very friendly—not nearly so friendly as at our church."

Mrs. Deming seemed a bit startled and whispered back, "I didn't think they were at first either, but they are wonderfully fine folks when you get to know them."

Somehow that sent a cold chill down my spine. Mrs. Deming, one of our most promising new converts, having to apologize to her guest for our unfriendliness! And just think—if Mrs. Deming had not been a strong character herself, she might have been frozen out of our church by our thoughtlessness.

EVELYN: I've heard several remarks lately which hinted at the same thing, and I've been wishing something could be done about it. I

am always afraid to speak to new people at church for fear they will think me bold or too possessive—as if I owned the church and had appointed myself to welcome them as my guests.

PAUL: Then there's another drawback to greeting people you don't know. We haven't been here very long, you know, and we are hardly acquainted with all the regular members. But last week my father, thinking he would show a friendly spirit, went up to welcome a gentleman he hadn't seen before and to his chagrin found out that the man has been coming to church for over three years!

JOHN: That would be embarrassing! After all, I don't believe that person was insulted by your father's speaking to him, and that wouldn't happen very often.

EVELYN: Don't you think it would be better to make one mistake while trying to be friendly than not to make any mistakes and not make anyone happy either?

ELDER BRYANT: I think you are right, Evelyn. (Turns to the group.) A cold church can freeze out the most ardent churchgoers. Furthermore, I believe that true religion begins with a kind, friendly, and courteous feeling among members and toward visitors. You know Jesus was never cold or harsh to those about Him. Somehow I feel that the spirituality in our church will rise as we endeavor to emulate the spirit of friendliness that was so much a part of Christ's life.

CARL: Don't you think we should make a list of definite things we can do to make our church and our society a friendlier place?

BARBARA: All right! I'll take my pen in hand ready to record all suggestions.

CARL: First of all, we might have a register for people to sign at the door.

EVELYN: Oh, that's too cold and formal! Why not have some person delegated to welcome visitors at the door and take down their names and home addresses? Then the M. V. leader could read the list and give them a public welcome sometime during the service; and in Sabbath school this could be done just before we separate for classes, inviting the visitors to the regular visitors' class.

PAUL: That's a fine idea! We could have one of the assistant leaders or perhaps the ushers take care of it. Now what else can we do to make our new members feel really at home?

ELDER BRYANT: I'd like to ask a question of you young folks. When you go out to visit someone, what can your hostess do to make you feel at home?

FRANCES: Just what do you mean, Elder Bryant?

ELDER BRYANT: Well, let me put it this way: Would it make you

feel at home for her to say, "Now sit right down here and I'll hustle around and get dinner ready?"

FRANCES: Oh, I see now! I would want her to put me to work.

PAUL: Say, that's what we need to do here in our church—put the new members to work. Then they'll feel happy and at home.

ELDER BRYANT: That's it exactly. You know, there is nothing that kills a new convert's enthusiasm more than having *nothing* to do. On the other hand, nothing will help him keep up his Christian experience more than having *something* to do for others.

FRANCES: I think that is one of our weaknesses at this church. We use the same old stand-by's to give the review and the mission study and the talks for M. V. meetings—just because we are sure they won't fail us. Consequently we don't give our new members a thing to do.

JOHN: Are you keeping track of these suggestions, Miss Secretary?

BARBARA: Yes. (1) Have someone delegated to welcome visitors and take their names and addresses. (2) . . . ?

JOHN: Keep the new members busy; give them parts in Sabbath school and Missionary Volunteer meetings. Help them in preparing their parts, so that they will feel confident.

PAUL: Yes, and let's get them to join our working bands and go out with us in our missionary work. That ought to inspire them and make them feel at home. I could use several more in my Literature and Correspondence Band.

BARBARA: That's No. 3. Go right ahead! I'm keeping up with you.

EVELYN: I think we need to do something that we haven't mentioned. It's all very nice to smile sweetly on the inside of the church door where it's warm and comfy, telling folks we're so glad they came. But how many of us go out and bring them in? I am talking to myself now, as well as to you folks. There's a young girl right next door to me that I've never invited to one of our meetings. She's lived there three months and I've been afraid to approach her. But I'm going to do my best to bring her to Missionary Volunteer meeting next Friday night—just see if I don't.

FRANCES: I suppose I could ask Lorene and Velma across the street from me. I just never thought of it before.

JOHN: What's the matter with us anyway? Here we are trying to plan how to inspire our society to be more friendly and we are doing almost nothing ourselves. I know of two boys on my street that I should have asked long ago. I'm ashamed of us!

BARBARA: Now here is our chance to redeem ourselves. Why not form a secret club and see just how much we can do to make friends for our

church? We can try out these suggestions, and if they work, we can recommend them to others. I read an article that caught my fancy the other day—about lassoing friends. Maybe we could try it.

PAUL AND FRANCES: Wh-a-a-t?

BARBARA: Lassoing friends! This article told about Will Rogers, the cowboy who came to be known as the Ambassador of Good Will among nations. When he was a young fellow, he used a lasso to capture cattle on the range, but when he became older, he used a friendship lasso to capture friends. In Claremore, Oklahoma, there is a memorial built in his honor, and underneath his statue are written these words: "I have never met a man I didn't like." I think that statement is the secret of his friendship lasso. If we have that spirit of friendliness toward others, we shall be bound to capture friends for ourselves and for our church.

CARL: Let's call ourselves the L. F. Club, and our business will be lassoing friends! We ought to be able to capture a few when we go out with our Sunshine Band!

ELDER BRYANT: Now you young folks are really on the right track. Friendliness is an active, aggressive sort of thing. Many people seem to think it means whispering all during a meeting or else loitering around the back door of the meetinghouse, seeing how much gossip you can extract from your talkative neighbor. That sort of thing should be "out" in your club. I wouldn't be surprised if some of us older church members would be wanting to join your club before long.

JOHN: That will be fine! Maybe after a while we can get the whole church to join.

PAUL: I've been thinking—this lassoing friends will be an everyday business, not just for Sabbaths. Shouldn't we try to associate more in a casual way with these young people who aren't members of the church? We must show them that an Adventist doesn't spend all his time at meetings. We ought to teach the positive side of practical Christianity.

FRANCES: But what can we do? We can't go to the movies with them, or the dance.

PAUL: Of course not! Let's bring them with us—show them how much fun a Seventh-day Adventist can have at clean sports and games. If you're going for a walk, ask them to go along. If your family is going out for a picnic, invite them.

CARL: And if our church or M. V. Society is having a social, bring them with you.

BARBARA: Which reminds me! Isn't it about time for a recreational gathering in our society?

CARL: Why not have a picnic in honor of all the new church members baptized this last year and invite some of the other people who have

been coming to our meetings but who are not members? We could invite young and old alike, and have a good time together just getting acquainted. I think they'd really feel honored and perhaps feel more at home among us.

EVELYN: I'd like that. I must confess I hardly know some of our new members who joined during the effort this summer.

ELDER BRYANT: Let's get our social committee to work immediately. It hasn't been functioning lately—I believe the leader even gets discouraged coming to our executive meetings.

JOHN: Now as soon as we have initiated these new friends into our social life, let us enlist their help in our weekly meetings. Let's have our first meeting next month dedicated to the new members of our church and invite some of them to take part in it. We could inquire personally of several regarding the problems they would like to have discussed in our meeting, or we might even have a question box for them.

ELDER BRYANT: That would be very practical, John. I know these new believers have plenty of problems they don't know how to solve.

JOHN: All right, Evelyn, I guess it's up to you and me to inquire of some of these members to see just what they would like to have discussed. Then next week we shall have some definite suggestions for the program.

I think we have really made progress today, and I am happy about it. Our greatest task now is to show these young people, and older ones, who are clinging on the outside edges of our church that we need them, that the Seventh-day Adventist denomination needs them, that God needs them!

EVELYN: And that they need us!

JOHN: That's right. If we can convince them of these facts, we shall begin to solve the problem of bringing them into the heart of our church.

Well, we have been here a long time. Shall we save any further discussion until our next meeting?

BARBARA: Oh, we can't stop yet! I just thought of something else. Let's get our new friends to join our Progressive Classes. That will keep them busy!

ELDER BRYANT: I wish each of you would bring a visitor with you to our next Progressive Class meeting.

CARL: Then when George or Jean or Mary are sitting out on the porch next door, take over a book from your latest Reading Course—reading that will give these friends something that is really worth while to do.

ELDER BRYANT: I've just been thinking that there might be some of the new members who would want to study to be Master Comrades. I could use some help in leading our Junior class of Friends.

FRANCES: Why, yes, Elder Bryant, Marilyn Johnston, who lives near our place, would do wonderfully well with Juniors. I'll try to interest her, and then bring her to see you about it.

ELDER BRYANT: That will be fine. I shall appreciate any other names that you could suggest too.

JOHN: Well, folks, I can't express my appreciation for the way you have rallied to our problem. I have courage to go ahead now, and I think we shall be able, in the strength of the Lord, to accomplish great things. Thank you all for coming. Let's not forget our next meeting—seven o'clock next Wednesday evening.

GROUP: We won't forget!

(The committee members leave the platform, informally bidding each other good-by. The leader comes forward and takes charge of the rest of the meeting.)

Organization for Action

THE leader now opens a discussion of the ideas presented in the dialogue, asking the society members to express themselves concerning what they would like to do to carry out these suggestions. They may have others to add to the list. Before closing the meeting, definite plans should be made for developing as many ideas as possible, with certain persons appointed to do definite tasks.

Following are some suggestions regarding how this organization could be carried out:

1. Appoint one or more persons to be responsible for welcoming the visitors in Sabbath school or M. V. meeting, also for taking down their names and addresses for the superintendent or leader to read in his public welcome.

2. Urge everyone to bring a visitor to Sabbath school or Missionary Volunteer meeting next week.

3. Urge those who know young people who should be in the church to be friendly with them in a social, casual way and invite them to take part in the society's activities. (The society should take a census of the youth connected with the families of the church and do everything possible to win them to the truth. Being friendly is the first step in their approach.)

4. Appoint someone head of an L. F. Club. Announce that all who would like to join may stay after the meeting to organize and lay plans for future work.

5. Urge everyone to make himself a committee of one to make friends with all visitors who come to the church, and to do all in his power to make them feel at home. Thus each one can be helping to make his society and his church a friendly place.

When the L. F. Club meets, some things may be discussed which could not be mentioned in detail with the whole society present:

1. Urge the members who may be leaders in the church to give the new believers parts in the different Sabbath services from time to time.

2. Appoint individuals to be responsible for seeing that certain new members or persons who are irregular in attendance be invited to join the working bands of the society.

3. Appoint certain persons to be responsible for encouraging others to join the Progressive Classes.

4. Make the L. F. Club a sort of Prayer and Personal Workers' Band, praying and working together for certain persons in the church who need help. Do not forget to pray most earnestly for wisdom in winning these individuals to the church and to Christ.

(In the executive committee meeting, either before or after this topic is given, plans may be made for a social in honor of the new members of the church. If this can be worked out. If you plan to announce and have a recreational gathering immediately following the topic given September 4, "The M. V. and His Recreation," you can plan one now in honor of new members and have it in October. Also plans should be started for a program to be dedicated to the new members and their specific problems. There is an open week end in October. Above all, do not fail to make definite plans, and then follow up these plans with action!)



September 25

The M. V. Chooses His Friends

BY THEODORE LUCAS

Order of Service

SONG: "Jesus Is a Friend of Mine," No. 128 in "Gospel in Song"

PRAYER.

REPORTS.

OFFERTORY.

SPECIAL MUSIC.

TALK: "Choosing Friends."

QUOTATIONS: "Friend-O-Grams."

POEM: "A Friend's Greeting."

TALK: "Only a Lot of Friends."

TALK OR SYMPOSIUM: "Ten Keys to Friendship."

TALK: "The Sociable Man."

STORY: "Greater Love Hath No Man Than This."

SONG: "I've Found a Friend," No. 240

in "Gospel in Song"

BENEDICTION.

Choosing Friends

THE Missionary Volunteer must choose his friends wisely and well. Ralph Waldo Emerson has said that "it makes no difference, in looking back five years, how you have dieted or dressed; whether you have been lodged in the first floor or the attic; whether you have had gardens, good cattle, and horses, have been carried in a neat equipment, or in a ridiculous truck; these things are forgotten so quickly, and leave no effect. But it counts much whether you have good companions in that time."

It is taken for granted that you have as your one purpose the perfection of a Christlike character. Test

your friends' loyalty to Christ, and their staunchness in standing for principle.

"It is inevitable that the youth will have associates, and they will necessarily feel their influence. There are mysterious links that bind souls together, so that the heart of one answers to the heart of another. One catches the ideas, the sentiments, the spirit, of another. This association may be a blessing or a curse. The youth may help and strengthen one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert an influence that is demoralizing. . . .

"It has been truly said, 'Show me your company, and I will show you your character.' The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial."—"Messages," pp. 411, 412.

"By the choice of evil companions many have been led step by step from the path of virtue into depths of disobedience and dissipation to which at one time they would have thought it impossible for them to sink. . . . Then seek the company of those who are sound in morals, and whose aim tends to that which is good."—Id., pp. 414, 415.

Wars may come and go, banks may close and reopen, assets may "freeze" or no, but friends, thoughtfully and wisely chosen, are precious treasures which are among the lasting things. They may bring to us true warmth and beauty, courage and life eternal. They thrill over successes, sorrow over failures, and keep alive your faith in human nature.

The Sociable Man

SPEAKING of Jesus, Bruce Barton writes: "No other public character ever had a more interesting list of friends. It ran from the top of the social ladder to the bottom. Nicodemus, the member of the supreme court, had too big a stake in the social order to dare to be a disciple, but he was friendly all the way through, and notably at the end. Some unknown rich man, the owner of an estate on the Mount of Olives, threw it open to Jesus gladly as a place of retirement and rest. When He needed a room for the last supper with His friends, He had only to send a messenger ahead and ask for it. The request was enough. A Roman centurion was glad to be counted among His acquaintances; the wife of the steward of Herod, and probably the steward himself, contributed to His comfort. And in the last sad hours, when the hatred of His enemies had completed its work and His body hung lifeless on the cross, it was a rich man named

Joseph—a rich man who would have sunk into oblivion like the other rich men of all the ages except for this one great act of friendship—who begged the authorities for His body, and having wrapped it in fine linen, laid it in a private tomb.

"Such were His associates among the socially elect. What sort of people made up the rest of His circle? All sorts. Pharisees, fishermen; merchants and tax collectors; cultivated women and outcast women; soldiers, lawyers, beggars, lepers, publicans, and sinners. What a spectacle they must have presented trailing after Him through the streets, or covering the side of the green slopes of the mountain where He delivered His one long discourse! How they reveled in the keen thrust of His answers when some smart member of the company tried to trip Him up. . . .

"Apparently He attended all the feasts at Jerusalem because all the folks were there and He had an all-embracing fondness for folks. We err if we think of Him as a social outsider. To be sure it was the 'poor' who 'heard Him gladly,' and most of His close disciples were men and women of the lower classes. But there was a time when He was quite the favorite of Jerusalem. The story of His days is dotted with these phrases: . . . 'A certain ruler desired Him that He should eat with Him.' 'They desired Him greatly to remain and He abode two days.' Even after He had denounced the Pharisees as 'hypocrites' and 'children of the devil,' even when the clouds of disapproval were gathering for the final storm, they still could not resist the charm of His presence, nor the stimulation of His talk. Close up to the end of the story we read that a 'certain chief of the Pharisees desired Him that He would dine at his house.'

"Wherever He went the children flocked. Pomp and circumstance mean nothing to them. They are neither attracted by prominence nor awed by its presence. Their instinct cuts through all outward semblance with a keen, swift edge; unfailingly they comprehend who are real and who are not. With a knowledge which is the accumulated wisdom of all the ages, they recognize their friends. So they swarmed around, climbing on His knees, tugging at His garments, smiling up into His eyes, begging to hear more of His stories.

"To be sure He was not always in the crowd. He had His long hours of withdrawal when, in communion with His Father, He refilled the deep reservoirs of His strength and love."—*"The Man Nobody Knows," pp. 68-84.*

Christ "meets the needs of all classes and conditions of men. As deep answers unto deep, so does He respond to the moving of each soul of mankind. To the artist He is the One altogether lovely; to the sorrow-

ing He is the Comforter; and to the lonely He is the Friend that sticketh closer than a brother."

A Friend's Greeting

I'd like to be the sort of friend that you have been to me;
I'd like to be the help that you've been always glad to be;
I'd like to mean as much to you each minute of the day
As you have meant, old friend of mine, to me along the way.

I'd like to do the big things and the splendid things for you,
To brush the gray from out your skies and leave them only blue;
I'd like to say the kindly things that I so oft have heard,
And feel that I could rouse your soul the way that mine you've stirred

I'd like to give you back the joy that you have given me;
Yet that were wishing you a need I hope will never be;
I'd like to make you feel as rich as I, who travel on
Undaunted in the darkest hours with you to lean upon.

And now I'm wishing at this time that I could but repay
A portion of the gladness that you've strewn along my way;
And could I have one wish this year, this only would it be:
I'd like to be the sort of friend that you have been to me.

—Edgar A. Guest, adapted.

Ten Keys to Friendship

A WISE head has prepared a code of rules entitled the "Ten Keys to Friendship." They are submitted here for your approval:

1. Be natural. Affectations of all kinds are easily detected and display a lack of faith in our true selves; leave the play-acting to other people.

2. Be kind. Even if you're not naturally magnanimous, make a habit of being friendly and sympathetic toward everyone you meet. Be careful of others' sensitiveness; do not injure their feelings—the price is too high.

3. Guard your words—don't say all you think; speak gently. It isn't so much what you say as how you say it.

4. Have an interest. Enthusiasm about almost anything, as long as it isn't ourselves, is an appealing quality, but boredom never attracts friends. If you haven't a hobby, acquire one.

5. Don't parade your virtues or discuss another's vices. Show no disposition to rejoice in the misfortune of another. Rejoice with those who rejoice, and weep with those who weep.

6. Have convictions, but respect the opinions of others. You may be wrong; listen to others.

7. Don't regard a man as your enemy because he does not agree with you; it's a fine art to know how to disagree and yet be friends.

8. Don't take too seriously statements made about you; most people

speak from the teeth, not from the heart.

9. Don't be too anxious about getting your just dues. Do your work, be patient, keep humble, keep sweet, forget yourself, and you will be respected and rewarded.

10. Build up the self-esteem of the people you meet. You don't have to flatter them. A sincere display of interest in them and in the things which interest them will do the trick. Be interested in their activities, their families, their work. Be quick to encourage and not slow to extend sympathy.

Only a Lot of Friends

WHEN Abraham Lincoln was first mentioned as a possible candidate for the Presidency, many people regarded it as a joke. One man among the higher-ups said, "Why, Lincoln has no great influence in this country, no great pull; he has no money, not much of anything except a lot of friends."

A lot of friends! It was Lincoln's "lot of friends" who made him President. Theodore Roosevelt, even with his remarkable ability, became great only by the powerful, persistent, enthusiastic assistance of friends.

One half of a man's success must be accredited to his friends. Life would be barren and lean if stripped of its friendships. Friends are opportunities, and "destiny is determined by friendship."

"Greater Love Hath No Man Than This"

IN San Francisco lived a man, rich in money, rich in intellect, a businessman with many and varied interests. With him lived his Chinese servant, Sam. Sam and his master had been together for fifteen years, and were always the best of friends.

Sam knew his employer as though he were his other self. No orders were necessary. If there was to be company—one guest or a hundred—Sam provided for them well. No unwished-for visitor ever got to the master to rob him of his rest. When the rich man awakened in the morning, it was to the singing of a tiny music box that Sam had brought from China. The bath ready; clean garments placed handy; the right pair of shoes polished to a mirror-like perfection; and on the mantel a half-blown rose with the dew still on it, for a boutonniere.

Breakfast, hot and savory, waited. Silent as a shadow, Sam would stand in the hallway with overcoat, hat, and cane. When the weather was threatening, an umbrella was substituted for the cane. At night the door swung wide at his master's coming.

Sam never took a vacation; he seemed not to eat or sleep. He was always near when needed; he disap-

peared when he should. He knew nothing and he knew everything. For weeks scarcely a word might pass between these men—they understood each other so well.

But one morning as Sam waited upon his master, he said quietly, without a shade of emotion on his face, "Next week I leave you."

The man smiled, but hardly looked up.

"Next week I leave you," repeated the Chinese. "I hire for you better man."

The rich man looked at his faithful servant. He felt the man was in earnest.

"So you are going to leave me. I do not pay you enough? That doctor who was here knows what a treasure you are. Don't be a fool, Sam; I'll pay you more money. Say no more."

"Next week I leave you. I go to China," said Sam.

"Oh, I see! You are going back for a wife? All right, bring her here. You will return in two months? I do not object; bring your wife here. There is work for two to keep this place in order. The place is lonely anyway. I'll arrange your passage papers myself."

"I go to China next week. I need no papers. I never come back," was the reply with exasperating calmness and persistence.

"Sam, tell me, what have I done? Why do you leave me this way? You know I need you!"

"I will not tell you why I go. You laugh."

"No, I shall not laugh."

"Well, I will tell you. I go to China to die!"

"Nonsense! You can die here. Haven't I agreed to send your body back if you die before I do?"

"I die in four weeks, two days!"

"What!"

"My brother, he need me. He in prison. He young—twenty-six. I fifty. He have wife and baby. In China they take any man same family to die. I go to China, give my money to my brother—he live, I die!"

Next day a new Chinese appeared as servant in the man's household. In a week this servant knew everything, and nothing, just like Sam. And Sam disappeared, without saying good-bye.

Four weeks and two days from the day he broke the news of his intent to go, his brother was set free.

The rich man's household goes along about as usual, save when the master calls for "Sam" when he should say "Charlie." At such times there comes a kind of clutch at his heart as he thinks, "Greater love hath no man than this, that a man lay down his life for his friends."—*Adapted from The Boycrafter.*

❖ ❖

A MAN should keep his friendships in constant repair.—*Samuel Johnson.*

Friend-O-Grams

ASSOCIATE with men of good quality if you esteem your own reputation; it is better to be alone than in bad company.—*George Washington.*

Go often to the house of thy friend, for weeds choke up the unused path.—*Anonymous.*

What a superb thing it would be if we were all big enough in mind to see no slight, accomplish no insults, cherish no jealousies, and admit into our hearts no hatred.—*Elbert Hubbard.*

If you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are your friends.—*Joseph Addison.*

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir Humphry Davy.*

If you would win a man to your cause, first convince him that you are his sincere friend.—*Abraham Lincoln.*

If a man does not make new acquaintances as he advances through life, he will soon find himself alone; one should keep his friendships in constant repair.—*Samuel Johnson.*

A cheery friendliness will win many pleasant acquaintances. Such contacts may or may not ripen into a genuine friendship, but nevertheless they play a very real part in life. Paths may cross but once, but the happy give-and-take friendly interest adds something very satisfying to the art of living.—*Boy's Life.*

Friendship is a plant of slow growth and must undergo and withstand the shocks of adversity before it is entitled to the appellation.—*George Washington.*

❖ ❖

THIS is the office of a friend, to make us do what we can.—*Emerson.*

❖ ❖

Officers' Notes

(Continued from page 2)

Promote Attendance at Adventist Schools

EACH M. V. Society executive committee should use every inducement possible to get all Adventist young people of school age into our Adventist schools. It is more than likely that following the close of the war the world will find itself in financial difficulties which will profoundly affect the educational opportunities of every young person. The appalling destruction of the resources and wealth of the countries of the world cannot help resulting in a lessening of educational opportunity. The destruction of wealth means poverty. Poverty means fewer and more poorly equipped schools and fewer students able to attend. A shrinkage of educational opportunity means a deepening of ignorance in the world. Every young person of school age should be encouraged to go to school now, and every M. V. Society executive committee ought to talk Christian education to parents and young people, to support and encourage attendance in the church school, the academy, and the college, and ought to pray that God will bless our youth in these schools. A. W. P.

Every Adventist Youth—

WE have adopted as a slogan for the rest of this year and next year, "Every Adventist Youth a Member of the M. V. Society!" Is this a realized fact in your society? If not, you will want to get busy and make it so, we feel sure, for that contact with others of like faith and belief may be the means of holding the youth steady in this world of turmoil. Have you taken a complete census of the youth in the families of the church? Your conference M. V. secretary will provide you with blanks for this work. You may be surprised to find many youth you had not thought of before. Appoint certain members of the executive committee or others to visit the youth who should be in the society but are not—tell them about your plans for the rest of this year, invite them to your society meetings, your band meetings, your social gatherings. Let them know they are wanted and that there is a definite place for them in your society plans. "Every Adventist Youth a Member of the M. V. Society!" M. W. M.

❖ ❖

Launching the Ship

IT was a big day on the Atlantic seacoast when the Government was launching a big war vessel. People for hundreds of miles had gathered for the launching of the ship. The set hour had arrived. The President of the United States had made his speech, and the ship was about to be christened by the First Lady of the Land. The workmen had loosened all the blockings, and everyone waited in great suspense for the crucial moment when the large ship was to slide down the runway into the water. But to the consternation of everyone the ship failed to move, and the workmen stood perplexed, not knowing what to do next. Little ten-year-old Harry, who had made his way through the crowd and was hanging on the ropes that held them back, was disappointed beyond measure. Just then he dashed beyond the bounds that held the crowd, and pushed with his tiny form against the massive ship. To the surprise of everyone that was just the amount needed to launch the ship. The mighty steamer gracefully glided down the runway and coasted majestically out into the smooth harbor. It was a little push, but the launching of a mighty ship. God's great plan takes into account the little bit that each one can do, and He has given everyone the opportunity of doing something in His service. Remember that the work of your society and the success of the work that they are trying to do depend on the little push that you may be able to give.



Junior Meetings

September 4

Moses—Who Learned What to Do With a Bad Temper

BY C. LESTER BDND

Order of Service

SONG: "I Need Jesus," No. 14 in "M. V. Songs."
SENTENCE PRAYERS.
REPORTS.
OFFERTORY.
DUET: "Angry Words! Oh, Let Them Never," No. 581 in "Christ in Song."
SUPERINTENDENT'S TALK: "Moses—Who Learned What to Do With a Bad Temper." (See Notes.)
TALK: "A Team That Has Run Away Once."
READING: "I Am Your Temper."
STORY: "Slow to Speak, Slow to Wrath."
TALK: "Down, Temper, Down!"
POEM: "Temper."
CONSECRATION.
SONG: "I'll Be a Voice," No. 40 in "M. V. Songs."
CLOSING PRAYER: Psalms 19:14.

Notes

Open the meeting with a talk on the experiences of Moses, showing how God so completely transformed his life as to enable Moses to be patient under the most severe provocations. You will find many experiences which will be intensely interesting to the boys and girls, which you can weave into your talk. For instance, the patience of Moses exhibited at Marah (Ex. 15:22-26), and again at Rephidim. (Ex. 17:1-7.) Then possibly the greatest manifestation of this kind in his life, which was shown toward the children of Israel when they made the golden calf and rebelled against God. (Ex. 32:30-33.) It would be well to emphasize the fact that God is no respecter of persons, and that what He accomplished in the life of Moses in overcoming bad traits of character, He will do for every other individual who makes the surrender to God that Moses did.

A Team That Has Run Away Once

A YOUNG driver came back to his employer's stables white-faced, and with a team of horses that were panting and covered with foam. "They ran away with me," he explained briefly to the man in charge of the stables. "It's a miracle I wasn't killed."

"Too bad they got away from you," said the head stableman, running his hand over one of the still trembling horses. "You'll have to look out for them pretty carefully after this. It is always harder to hold a team that has run away once; they are likely to get away from you at any time."

To hold under control a team of high-spirited horses that has once run away is a task for a good driver, but every one of us takes up a task of the same kind every morning when

we begin the experiences of the day. It is not horses that we have to control with a tight rein to keep them from running away and doing all kinds of damage. Our task is to keep under control our temper, tongue, and nerves, any one of which may run wild and in a few minutes do more harm than can be set right in a month or even a year. That moment of raging anger, when the eyes flash and the tongue utters bitter words, may not seem of very great importance as one looks back upon it the next day. But the bitter words may have caused somebody else a heartache, or may have roused an answering fit of anger; while the temper that escaped and ran away is more likely to do it again.

Temper, tongue, and nerves are good servants as long as we hold them with a firm rein, but when we let them get away from us, they are like a team of runaway horses, almost sure to do some damage before they are brought under control again, and very likely to seize the next chance to break away. When they do break away, they do mischief not only to others but to ourselves as well. To have an ungoverned temper, or to be an easy prey to the blues or the sulks, is to run the risk of losing the friendship of those we care most for, since we cannot keep sweet, sunny, and attractive to others unless we are masters of our own moods and tempers.

A young doctor had been called to see a spoiled little girl who was exciting herself and the whole family by her hysterical actions. The doctor looked her over, and instead of giving her some medicine to quiet her, as she and all the family supposed he would do, he merely stepped out into the hall. "As soon as you get hold of yourself I will come back," he remarked pleasantly. "Then I can tell what to do for you." Out of curiosity the girl quieted down and was soon resting comfortably. When she was well, he talked to her seriously, and took her with him to see a cranky old woman who was forced to live in a hospital because none of her friends could stand the strain of her temper and nerves. "You see," he said to the girl, "there was a time when this woman could have taken hold of herself, but now she cannot. Perhaps someday she will live in a room that is locked so that she cannot harm herself or others."

That may be a strange way for a doctor to talk to a patient, but he said something that every one of us should think about. The temper can be kept under control if one begins soon enough and is in earnest about

it. A little extra will power, a tight shutting of the lips, with the help of God, will master the temper or mood that is trying to break away from control. When it has been mastered once, it will be easier to control it the next time, and so little by little we will gain the power to control ourselves at all times. The first runaway is what counts; if a firm hand on the reins prevents that, the danger grows less as time goes on.

"Slow to Speak, Slow to Wrath"

MOSES as a young man was very much like other boys who want their own way and who will do or say most anything to gain their point. It was this element in his nature that led him to kill the Egyptian who was contending with one of the Hebrews. But when he gave himself completely to God, a great change came into his life, so that later Moses is spoken of as the meekest man that ever lived. He learned through his association with God how to control his words and actions, and it was this that made it possible for him to become the great leader of God's people.

God wants every one of us to learn the same lessons and to control our tempers and moods so fully that He may be able to use us in a way every day that will bless the lives of others in our homes or wherever we may be. The following incident was related by a man who had learned this lesson:

"My father was an invalid, and it fell upon me to manage a good many of his affairs. One day I had an unusual amount of hard work to do, and I asked my father, who was able to be about a little, if he would do the chores around the home that day while I finished up the work on the lower farm.

"He assented, but when I returned in the evening, tired and worn, he told me that he had not done that which he had promised to do. The hot words were just ready to leap from my lips, for I felt that he might have done that little when I was doing so much for him. But I choked them back and only said, 'It's all right, Father; I will do it myself.'

"I turned away to do the chores, but Father called me back, and laying his hand on my head, he said, 'George, you are the best son a father ever had. God bless you.'

"I went to my work and finished it. Almost exhausted, I returned to the house, but my father had spoken his last words to me. He was done with all earthly tasks. The blessing he gave me was his farewell. And from that day to this, whenever the temptation to speak an angry word has come, I think of the pressure of his hand upon my head and of the tender tones of his dear voice."

In his weariness and ignorance of his father's weakness, this self-restraint must have cost the devoted

son an effort. He did not know how many joys and sorrows depended on those few words. But he spoke as affectionately to his father as if he had known all that was to come—and he made no mistake. Those words, by the sudden death of his father, were made very important, and they remained with him through the years.

Moses and many others have learned the lesson, "Let every man be swift to hear, slow to speak, slow to wrath." Let us all try, by the grace of God, to apply this rule to our lives and see if we do not also see an improvement in our characters.

"Down, Temper, Down!"

A boy that I know, owns a big dog named Hero. He is very fond of his dog, and they romp a good deal. This encourages the dog to take liberties with him, such as putting his great paws upon the boy's shoulders, pushing him down, and rolling over him. Sometimes Hero wants to play when his young master wishes to study or work. Then the boy speaks in a tone of command and says, "Down, Hero, down, sir!" Poor Hero obeys and goes away with drooping tail.

I know another boy who does not own a big dog like Hero, but he has a little, ugly, furious cur which frowns and snarls and bites, and its owner has no control over it at all. What do you think is the name of the cur? Temper!

Now if this latter boy were wise, he would bring his cur under control. He would say, "Down, Temper, down!" whenever it begins to growl. He would bring it under orders until it would obey him as Hero does the other boy. True, Temper has been master so long it would not be subdued without some trouble at first; but if the boy would pray hard, and then be resolute in saying "Down!" he would soon master it. God and a praying boy can conquer any temper that rages in a lad's heart.—*From Mrs. E. G. White's Old Scrapbook.*

Temper

WHEN I have lost my temper, I have lost my reason, too.
I'm never proud of anything which angrily I do.
When I have talked in anger and my cheeks were flaming red,
I have always uttered something which I wish I hadn't said.
In anger I have never done a kindly deed or wise,
But many things for which I felt I should apologize.
In looking back across my life and all I've lost or made,
I can't recall a single time when fury ever paid.
So I struggle to be patient, for I've reached a wiser age;
I do not want to do a thing or speak a word in rage.
I have learned by sad experience that when my temper flies,
I never do a worthy deed, a decent deed, or wise.

—Author Unknown.

I Am Your Temper

I AM YOUR TEMPER.
You call me that.
You can see me in action and thus know what I do.
I am a flare of hot emotion when you are in a tight place.
I gather up in myself your buried fears and so cause you to lose control of yourself to your own surprise.
I come to the surface most easily in those fits of experience in which you have been often beaten.
I express your prejudices. I reveal your hates. I coddle your indolence. I puff up your self-esteem.
I am your last refuge when you cannot summon enough nerve to face the facts.
Allow me to be your master and I will allow life to ride you hard.
Master me and so make your marshaled emotions the servant of your life purpose, and you have life in your hand to control as you will.—*Epicorith Herald, P. R. Hayward.*



September 11

Respect the Rights of Others

BY J. C. NIXON

Order of Service

SONG: "Can the World See Jesus in You?" No. 34 in "M. V. Songs."
PRAYER.
RESPONSE AFTER PRAYER: "I Would Be True," No. 58.
MISSIONARY REPORTS.
SECRETARY'S REPORT.
OFFERTORY.
SCRIPTURE LESSON: 1 Kings 21:1-20.
(Bring out the selfishness of Ahab in wanting what belonged to Naboth.)
SONG: "Can He Count on You?" No. 49
STORY: "Tom's Thoughtlessness."
J. M. V. Motto, repeated together.
STORY: "What the Boys Learned After School."
DIALOGUE: "The Things of Others."
MEMORY VERSE: Philippians 2:4.
POEM: "Our Heroes," p. 44 in "Choice Poems."
SONG: "Steady and True," No. 64.
CLOSING: J. M. V. Pledge repeated together.

Notes

The purpose of this meeting is to impress the Juniors with the importance of respecting the rights or property of others. It is always easier to recognize our own rights than the rights of others, and we usually have to learn by sad experience how terrible it is to take that which belongs to another. A little boy had a garden in which he raised a fine pumpkin. But one night when the pumpkin was ripe, someone came along and stole it. How sad the little fellow was to think his fine pumpkin had disappeared because someone hadn't learned to respect the rights and property of others. He himself never forgot that lesson. Sometimes when boys and girls are writing examinations, they look on another's paper and get the answer, ignoring the right of that person to credit for his own knowledge. Oh, there are so many ways in which our Juniors need to learn to have respect for others. How about the names scrawled or carved in public places, the path across the lawn our neighbor is trying so hard to raise, the defaced songbooks which belong to the Junior Society and the church, the fountain pen belonging to brother which all the family uses, the usurpation by the family of the book father was read-

ing? Enumerate other rights and wrongs of local significance. The dialogue, "The Things of Others," is merely suggestive. Add local color. Make the program definite.

Tom's Thoughtlessness

TOM and some of his school friends had gone to the park. After playing Touch and many other games, they sat down under a fine old oak tree to enjoy the good lunch their mothers had packed for them. Soon they had finished, and for want of something better to do, they began throwing the banana skins and orange peel at each other and scattering their lunch papers all over the place. Suddenly from behind the oak tree came an elderly gentleman. He went past the boys, but, stepping on one of the banana skins, fell heavily to the ground. Tom sprang to his side in a moment and did his best to help him to his feet again.

"I hope you're not hurt, sir," he said.

"I think not," said the gentleman. "Just a little shaken. I think I will sit on your seat for a while if I may." Tom helped him across to the seat and the boys stood around to see whether the gentleman had been hurt.

"I think I'm all right," he said, "but I'm getting on now and a fall like that is dangerous for one of my age. It's too bad that people are so careless with their banana skins, isn't it?"

"Yes," said Tom, with a guilty look at the other boys.

"I hope you boys never throw banana skins about."

"Um," said Tom, blushing a little. "So selfish, isn't it?" went on the elderly gentleman.

"I suppose it is," said Tom.

"If people only thought of the pain they might cause others, I'm sure they would never do it."

"No," said Tom.

"And look at all that paper lying about. Some lazy, thoughtless people must have been here."

"Yes," said Tom. There was nothing else he could say.

"If only," went on the gentleman, "if only people would stop to think about others, they would never leave a mess like this behind them, would they?"

"No," said Tom, getting more uncomfortable.

"You know," said the gentleman, "this is a beautiful park, but if everyone left a mess like this, it wouldn't be worth coming to. If it were all covered with dirty paper and orange peel and banana skins, why, you boys wouldn't want to play here, would you?"

"No," said Tom and the rest together.

"Well, boys, I'm feeling better now. Thank you for helping me up. I'll be off again, I think," and he walked away.

"He didn't see us," said one boy. "Don't you believe it," said Tom. "Anyhow, he was a jolly good sport," said a third.

"And I like what he said," added Tom. "He was so decent about it." "You're right," said another. "And that's the last time I'm going to throw things about here."

"I feel the same way," said Tom, and so saying he began to pick up some of the litter he had so carelessly scattered about a little while before. With the assistance of the other boys, within a few minutes he had picked up all the banana skins, orange peel, and lunch paper, and dropped them into one of the park wastebaskets.

"Well, I don't think we will litter the parks again." And they didn't. —*Abbreviated from Arthur S. Maxwell.*

What the Boys Learned After School

"LET'S go to the woods on our holiday tomorrow," said Glenn. "It's too warm to play ball or running games."

"Yes, to the woods!" shouted the other boys.

So the following afternoon found them all jumping the fence into the cool woods near by. On one side of the woods as they came near a clearing, they saw a watermelon patch.

"How good those melons look," remarked Ralph.

"Let's get some," suggested Glenn. "I'm so thirsty, and it is such a hot day."

"Fine," agreed Ben. "The man who lives there is stingy, and would never give us one. Here's a hole in the fence we can get through. Come on, boys!"

Just as the first boy started for the hole, John jumped in front of it. "Stop, boys; you don't want to take those melons."

"We don't, don't we? You get out of the way, and we'll show you." But John would not move.

"No, I won't get out of the way, and if I have to I'll fight the first boy who tries to go through; but let me tell you something first. You know my father is a doctor, and he told me the other day that the man who owns this patch used to be a watch repairer. He made good money, but his wife took sick and had to have a nurse, and fruit, and lots of things. He got along, until one day a piece of steel flew into his eye. He went to many doctors and spent a lot of money; but he lost his eye. He tried to fix watches with one eye, but was going blind in it, so he had to stop. He didn't know what to do, but took all the money he had left and bought this land and is raising fruits and vegetables. Father says he is having a hard time this year, as there has been so little rain."

"Say, boys," said Ralph, "have you

any money? Here's a dime; let's put in what we have and buy a couple of melons."

Through the fence they went and carefully picked their way between the melons up to where they found Mr. White working. As they came near, John said, "How do you do, Mr. White. I am Doctor Brown's son, and these are my schoolmates."

"How are you, boys? Come and have a drink of water; you must be thirsty this warm day."

"Yes, we are," and each took a drink from a pump in the yard.

"How would you like some melon?" asked Mr. White.

"Fine," said John. "That's what we came for. Here is fifty cents. We thought it might buy two small ones."

"Keep your money," said Mr. White. "I would like to treat you boys. I don't have many boys come here to buy melons."

"That's kind of you, but we would rather pay for them," said Glenn.

"Yes, we would," said the other boys.

"Well, come with me, two of you boys," said Mr. White. He took them into a cool cellar and told them to pick out the melons they would like. The melons were all large, so they had no trouble selecting two, and handed Mr. White the fifty cents.

"Thank you, boys," he said. "Come again."

"We will," said the boys as they carried their melons to the shady woods.

"These are the best melons I have ever tasted," said Ben. "And Mr. White could have sold them for fifty cents each. I don't believe he is stingy."

"I wonder what he meant by saying 'not many boys come to buy melons'? It must be they take them, as we were going to do."

"I think," said Glenn, "that this afternoon we boys have found out it pays to respect the property of others."

"You're right, we have," said all the boys as they scrambled up to go home.—*Adapted from "Stories New and Stories True."*

The Things of Others

JAMES (*leaving schoolhouse with his sister*): Who is Phil Dougan, sister?

MARY: Phil Dougan! Oh, yes, he was the man Grandfather told us ran away when he was a boy, and went to sea and became a bad man. What made you think of him?

JAMES: At recess time I was reading some of the names carved around the building here, and I saw his in great big letters.

MARY: Well, Jimmie, he didn't make a mark for himself in life!

JAMES: No, indeed. And say, sis, when you stop to think of it, those names don't look very well, carved all over, do they?

MARY: No, James, and I was so sorry to see the scribbling on the hall wall. Somebody must have done it carelessly. Surely no one could think twice and do it.

JAMES: Mary, don't you suppose we ought to be more careful at home, too?

MARY: What do you mean, James?

JAMES: Oh, I've torn the paper in some places, and I've scuffed the floor, and I just haven't been careful. When we move next fall, I'll leave behind marks of my thoughtlessness.

MARY: You're right, James. Let's form an I. B. C. Club—I'll Be Careful.

JAMES: Great, sis! I'm with you. And along with other things, I'll be careful to make less noise when the twins have their naps, to do the errands for Mother promptly, and not to borrow your pencils and rulers, so you never can find them!

MARY: I'll be careful, too; yes, I will. There'll be lots of ways. Others do have rights, and if I don't respect them, how can I expect people to respect mine?

JAMES (*as they enter their home*): There's Mother! (*To Mary*) I. B. C. MARJORIE W. MARSH.



September 18

Insist on Honesty

BY L. A. SKINNER

Order of Service

SONG: "Yield Not to Temptation," No. 46 in "M. V. Songs."

PRAYER, closing with the Lord's prayer.

OFFERTORY.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

SONG: "Do Your Bit," No. 84.

BIBLE AND TESTIMONY STUDY: "Honesty."

STORY: "Keep a Level Eye."

SUPERINTENDENT'S TALK: "God's Attitude Toward Dishonesty." (Here is opportunity for a strong personal appeal to each Junior on the matter of honesty.)

DISCUSSION: "What Would You Do?" (See Notes.)

POEM: "Boys, the Kind We Need," p. 47 in "Junior M. V. Handbook."

POEM: "God Give Us Girls," p. 72 in "Junior M. V. Handbook."

SONG: "Dare to Be a Daniel," No. 48.

BENEDICTION.

Notes

Until the Junior has learned to trust God and has formed the habit of honesty through constantly making right decisions, he is very likely to react to a situation dishonestly. The intent of this topic is to help instill into the character of the Junior the element of honesty.

DISCUSSION: "What Would You Do?"

—As leader you will no doubt have to direct and stimulate the discussion of these incidents. Juniors like to solve problems. Here are three. The last two are cases of which I have known. In the second story the young woman returned the dollar, enclosing a copy of *Present Truth*. She received a very gracious letter in reply, stating that the proprietor had realized his mistake, but never expected to receive the shortage.

It also contained a request for more literature. In the third incident the twenty-five dollars was returned, and the family gave a dollar donation, with a very grateful and friendly spirit.

Honesty

Rom. 12:17; 13:13; Phil. 4:8; Heb. 13:18.

"It is better to die than to sin; better to want than to defraud; better to hunger than to lie."—*Testimonies*, Vol. IV, p. 495.

"An honest man, according to Christ's measurement, is one who will manifest unbending integrity." "The least departure from truthfulness and rectitude is a transgression of the law of God."—*Id.*, pp. 310, 312.

"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." . . . This is the true rule of honesty."—*Id.*, p. 359.

"Keep a Level Eye"

FRED and Sam were two of the brightest boys in the eighth grade, and there was much rivalry between them regarding which one would be class valedictorian. Usually Fred's average was a little higher than Sam's, but toward the close of the year the average was nearly the same. As the time for the final examination drew near, their schoolmates wondered which of the boys would win. Finally the day came when all the grades were averaged and the valedictorian was announced. Much to our surprise, Sam's average was four whole points above that of Fred! Fred, however, was a good loser; but we were all a little sorry that he had not won. We noticed that Sam looked rather confused and defiant as he went forward to receive his medal, but attributed it to embarrassment.

Graduation was over and the boys were looking for work to do during the summer. Mr. Bartell, who had charge of the post office, wanted a responsible boy to do some work for him. Sam and Fred both applied. Mr. Bartell hardly knew which one to employ, for he thought both boys were worthy of the place. Finally he decided to talk to each boy alone, and from these interviews he would know which one to trust with his work.

As he talked with Sam about the responsibility of the work and explained that he would be required to vouch for the honesty of the boy whom he employed, he noticed that Sam became ill at ease and shifted his eyes continually. During the talk Sam grew more and more restless, and although he agreed to every proposition Mr. Bartell suggested, he left the office without much to encourage him to think that he would be the one chosen.

Fred's turn was next and how different was the impression he made on Mr. Bartell. There was no shifting gaze, but a straightforward,

manly expression from his level eyes that assured Mr. Bartell of his character. Fred left the office with the position promised him, and Sam had to accept one which did not please him so well. Later Sam was discharged because of dishonesty, and still later the school superintendent discovered why he could not keep a level eye in his interview with Mr. Bartell. He had been unfair in his examinations, and Fred had really received the highest grade after all.

This all happened several years ago. Fred has now grown into a respected, upright man, but Sam is a disgrace to himself, his parents, and his friends.

So it means something to be able to "keep a level eye." It means that we will not forget the first part of the Junior Pledge—"By the grace of God"—for God must help us, or we will fail as Sam did. It means to live a true life, think pure thoughts, and be what you would have others think you are.

God's Attitude Toward Dishonesty

One of the most terrible curses uttered by Jesus when upon earth was upon the hypocritical scribes and Pharisees. One accusation was that they had been dishonest with the widows. (See Matt. 23:14.) Through crooked deals they had turned poor widows out of their houses and added the property to their own personal wealth. Dishonesty is a sign of the last days. (James 5:3, 4.)

Perhaps two Bible stories will help to explain how God looks on dishonesty. Relate the story of Naaman given in 2 Kings 5, including the story of Gehazi and his dishonesty (verses 20-27), and the story of Ananias and Sapphira's dishonesty. (Acts 5:1-10.)

When Zacchaeus was converted by Jesus, he was impressed by the Spirit to give back to the widows and others with whom he had been dishonest, four times as much as he had taken by unfair methods. When we do any deed that is cheating or dishonest, we should not waste time before making it right. If God reveals to us now any money or article that we have taken unfairly from anyone, let us give it back immediately and make it right with the owner and with God.

What Would You Do?

1. A NUMBER of Junior Missionary Volunteers were assisting in serving the delegates attending a certain convention. There were soup, salads, several vegetable dishes, pie, and ice cream. It had been arranged that the proceeds from the pie and ice cream apply on the J. M. V. foreign mission goal. John was serving the ice cream. He had a five-cent dipper and a ten-cent dipper. Pie was sold at ten cents a cut. The price for pie

à la mode was twenty cents. Just before the meal began, the boy who was supervising the serving came around and whispered in John's ear, "When a person calls for pie à la mode, John, put a five-cent dipper of ice cream on his pie. He won't notice the difference and the money all goes for missions anyway." Turning to go, he winked cheerily at James, who was serving the pie and standing close enough to hear. While waiting for his first customer, John was turning the matter over in his mind; and when pie à la mode was called for, he put a ten-cent dipper of ice cream on the pie. James called him to task. John insisted that his conscience would not permit him to charge twenty cents for fifteen cents' worth of food, even if the proceeds did go to missions. James said it didn't seem quite right to him either, but then he was just helping there, and he thought it best to obey orders. Was John right? Was James right?

2. A young woman went with others one day to a valley where cherries were plentiful. A sign on the gate of a certain ranch said, "Cherries for sale, 8 cents a pound. Pick them yourself." The party entered and in a few hours picked 66 pounds of cherries. When the bill was presented, it called for \$4.28. The amount was paid without question. On reaching home and dividing the cherries among the various members of the group, they found that the proprietor of the ranch had undercharged them \$1. What would you do? When it was mentioned in the group, one said, "Well, why should you worry? That was his lookout! You are just \$1 ahead." However, the young woman sent back the \$1 by mail. Which one was right?

3. An Ingathering singing band was working in a certain city, and one solicitor visited a home in which the man who came to the door was so intoxicated with liquor that he was not responsible for what he did. Our sister solicited the man, who, to her amazement, took out his billfold and emptied it, giving her \$25. What would you do?

❖ ❖

September 25

Why We Work

By K. L. GANT

Order of Service

OPENING EXERCISES.
TALK: "Why Work?"
TALK: "A Father's Advice to His Son."
STORY: "Launching the Ship," p. 10.
RULES FOR GETTING WORK DONE.
POEM: "Be Your Best."
STUDY: "A Special Work." (See Notes.)
STUDY: "Prepared for Service."
TALK: "The Message Given by Children." (See "Pioneer Stories," by A. W. Spalding.)
POEM: "Work for Jesus," p. 66 in "Choice Poems."
CLOSING EXERCISES.

Notes

The boy working away with a hoe looked up at his father and asked, "Is this work?" "Yes," answered his father, "that is work." "Then I don't want to do it," said the boy, throwing down the tool. There are many who have had the same idea of work. It is something unpleasant that they don't want to do. But there are others who find the most satisfying joy in work. What is the difference between them? We hope that today the Juniors may learn the true value of work, and therefore the best attitude toward it. Sir John Millais said, "My advice to all boys is, 'Work!' They can't all be geniuses, but they can all work; and without work even the most brilliant genius will be of very little good."

Teach the Juniors also that even though they may not be called upon to carry some definite part in sacred work, their everyday lives are telling for or against the Christianity they profess. This Christianity is manifested in the right attitude toward work, in little acts of kindness and helpfulness, in thoughtfulness of others at all times.

Study: "A Special Work."—Besides the secular work about which we have been studying, there is a sacred work to which we are called, either in a definite way or through our daily Christian living and service.

Christ's work on earth: Luke 2:40; John 4:34; 5:36; 17:4; 19:30.

The gospel commission: Matthew 28:19, 20; 24:14.

The call to youth today: Matthew 21:28; "Messages," pp. 20-26 (and the entire Section I).

Why Work?

MANY people believe that work is a disgrace, that it is more honorable to have other people work for one than to work for self or others. But this idea does not come from the Bible. In Genesis 2:15 we find a definite work assigned to Adam. Even the Garden of Eden had to be cultivated, and Adam was commissioned to "dress it and to keep it." God knew what man needed, and provided it for him.

Why do we need this divinely appointed work? What are the benefits to self which accrue from it? The benefits are the maintenance of our physical, mental, moral, and spiritual life. Work benefits the health of the worker by providing the necessities of life, by providing exercise in many cases, and by inducing a wholesome attitude toward life. We are admonished to work faithfully with our hands that we may not lack those things which we need. (1 Thess. 4:10-12.) And in Second Thessalonians 3:10 we find the advice, "If any would not work, neither should he eat."

The other day I was talking with a hale old gentleman, who has passed his eightieth birthday. He was on his way to his daily work in the city—with all his faculties alert, a young man still in eager interest, warm sympathy, and solid endurance. Why? Because he had been a worker all his life. Said he, "My sympathies never go out to a busy man." And why should they? Is anyone more happy, contented, and satisfied with himself and the world than he? Work is the

only way in which one can gain strength. We increase our vital capital only by making use of what we have.

"What have you done today?" was asked a ropemaker. "Oh, sir, ten hours of hard work, just twisting low; my fingers are sore, my lungs choked with dust. I am so tired, and I only make enough to keep body and soul together." This is one side. See the other. A ship with eleven hundred souls on board is being driven upon the shore—a land of crags, like giant teeth, stretching up sheer and sharp. One anchor after another is dropped, each checking the speed of the vessel's drift. The last anchor is down. Will it hold? Yes, the ship is saved! Go tell the ropemaker not to think of the toil and the dust and the monotony, but of the eleven hundred men and women saved!

To make the most of our work, we must believe in it. We can never hope to develop ourselves or give our best efforts to something in which we are not interested. Every Christian should measure his work by God's standard. He cannot do his work in the world without God's help, and he cannot ask for help if he is engaged in some doubtful undertaking.

Our work is to be unselfish work. We are admonished to work that we may "have to give to him that needeth." Eph. 4:28. (Read also God's ideals for ancient and modern Israel, beginning on page 183, in "Ministry of Healing.")

The rusting of iron and steel costs the United States three billion dollars a year. The report is based on researches extending over a period of twelve years. Who can estimate the far greater loss to the world from the rust that grows on idle brains and hearts which cease to function through discouragement or lack of ambition to do the best that is in them to do? It is far better to wear out than to rust out.

MARJORIE W. MARSH.

A Father's Advice to His Son

"MY son, remember you have to work. Whether you handle a pick and shovel, a set of books, or a wheelbarrow; whether you dig ditches, edit a newspaper, ring doorbells, or sell behind a counter, you must work. Don't be afraid of killing yourself by overworking on the sunny side of thirty. Men die young sometimes, but it is generally because they stop work at 6 P. M. and don't go home until 2 A. M. It's the intervals that kill, my son. . . . The time spent with evil associates, forming habits that undermine health, wrecks the chances for real success and a career worth while.

"There are young men who do not work, but the country is not proud of them. It does not even know their names; it only speaks of them as

'So-and-So's boys.' The great busy world doesn't know they've arrived. So, my son, find out what you want to be and do. Take off your coat and make dust in the world. The busier you are, the less harm you are apt to get into, the sweeter will be your sleep, the brighter your holidays, and the greater the satisfaction of the world with you and you with yourself. In short, you'll be successful, my son."—*Youth's Temperance Banner.*

Rules for Getting Work Done

1. WANT to do it. Nothing is likely to be achieved unless the will goes with it.

2. Know clearly what it is. Sharp-cut ideas eliminate half of the work beforehand.

3. Form a plan for the work. A program is a downhill chute for any undertaking.

4. Tackle the hardest part first. When that is done, all the rest will seem easy.

5. Whistle over your task. If you can't whistle, at least pucker your lips.

6. Never give up. Nothing worth doing does itself.

7. Be satisfied with nothing but the best. And there is a best way of doing everything, even blacking shoes.

8. Make play of the task. This does not mean to trifle with it, but just enjoy it.

9. Never work alone. You may have no human associate, but the divine worker will always be by your side.

10. The task accomplished, thank God for the accomplishment. Yes, and thank Him for giving you the work to do.—*Selected.*

Be Your Best

THOUGH we can't all be preachers, we've a part in Christ's work;

There's something for all of us here. There's a big work to do, and there's no time to shirk.

The task we must do is near. If you can't preach the gospel, then live it each day;

All unknown, your life reaches far. God's given you talent, so give it full sway;

Be the best of whatever you are.

—*Author Unknown*

Prepared for Service

JUNIORS should study the Bible lessons in school and Sabbath school, not only to prepare for service when grown, but that at any hour they may be called upon they may be able to preach a real message. How important then that each boy and girl be ready with clean hands and pure heart to respond to the call of God. (Read "Testimonies," Vol. VI, p. 202, par. 2; 203, top; "Education," p. 262; "Counsels to Teachers," p. 166, bottom; and p. 167, top.)

The Tragedy of Repeal

Part II—Prohibition

BY MRS. C. S. WIEST

SONG: "O Beautiful for Spacious Skies," No. 503 in "Church Hymnal."
 PRAYER.
 REPORT OF SECRETARY.
 OFFERTORY.
 SPECIAL SONG: "God Bless America."
 INTRODUCTORY REMARKS BY LEADER.
 TALK: "The First Picture, "Ten Years of Prohibition."
 POEM: "The Fence and No Ambulance."
 TALK: "The Second Picture, "The Wrecking Crews at Work."
 POEM: "Protect the Fence."
 SONG: "Sleeping on Guard," No. 501.

Introductory Remarks

"NATIONAL prohibition by constitutional amendment, the golden dream of thousands of devoted men and women, became effective at midnight January 16, 1920. The night was quiet in New York. A few hotels draped their tables in black cloths in deference to the drooping spirits of Broadway, but no special ceremony

marked the passing of the old order. In Washington, D. C., a group of the chief prohibition leaders, including Mr. Bryan, Mr. Wheeler, Mr. Volstead, and Mr. Sheppard, gathered at the First Congregational church to watch, at the stroke of twelve, for the supreme consummation of a cause to which they had given years of service. In Norfolk, Virginia, Mr. Billy Sunday preached the funeral sermon of John Barleycorn. The deceased arrived in a coffin twenty feet long, brought to the doors of the tabernacle by a span of horses and trailed by a dejected devil. 'Good-by, John,' cried Mr. Sunday. 'You were God's worst enemy. You were hell's best friend. I hate you with a perfect hatred.'"
 —"The Dry Decade," by Charles Merz. Thus was launched that "noble experiment" which was the greatest forward step that was ever taken by our nation.

The First Picture

(Ten years of prohibition)

Up
 Life insurance
 Homes
 Health
 Schools
 Life span lengthened
 Individual savings accounts
 National wealth
 Home building
 Standard of living
 Increased production
 Increased efficiency
 Prosperity

Down
 Alcoholism
 Crime (40 per cent)
 Disease
 Delinquency (50 per cent)
 National death rate
 Poverty
 National debt
 Keeley cures (closing)
 Immorality
 Strikes (capital and labor troubles)
 Blue Mondays
 Demands on charity and social agencies

Thank God for statistical records; for "liars will figure, but figures will not lie." A glance at the above chart shows that "prohibition at its worst is better than legalized liquor at its best."

"Uncle Sam had been a steady and heavy drinker and had suffered from all the evils that come from overindulgence. But he swore off January 16, 1920. Then, as is always so in such cases, he began to behave better. He earned more money; hence had more to spend, wore better clothes, enjoyed better health, set a better table, had more money to send his children to school and college, invested more in various industries,

built more roads and made more improvements, and began to take more interest in culture—in the better things of life." "Under prohibition, Uncle Sam outstripped the drinking nations of the world."—"Facts," by Calderwood, p. 9.

"The spectacular upswing of public school and college attendance immediately upon the closing of the saloon is unparalleled in this country. It is probably unapproached in the history of the world."—*Id.*, p. 25.

"Immediately after the Civil War there was established in Chicago an institution for the cure of inebriates called the Washingtonian Home. As

American Ten

the city grew, the Home grew. It enlarged its buildings, equipment, and activities. In 1916 (wet) the Home cared for 1,114 inebriates; in 1920, the first year of prohibition, the number dropped to 172; and shortly after, this institution, which had been active for 56 years, closed its doors and sold its property for lack of drunkards! Prohibition was responsible for that."—*Id.*, p. 59.

"The one institution in America that national prohibition raised from the depths of despair to peerless heights was the home—America's home if you please, the world's most glorious and powerful institution. The church with its soirees and choirs, the governments with their congresses, parliaments, and armies—all are wholly dependent on the home. The home of a common laborer ten years ago was a weather-beaten shack. In these there died seventy-five out of every thousand babies born. See that mother, bent with the toils of hard work, trying to care for an undernourished family. Father is a drunkard and spends most of his time in the slums with no thoughts of that woman whom he has promised to love, cherish, and support. This is, indeed, a sad picture, but thanks to God, national prohibition has changed the picture. The weather-beaten shack is transformed into a modern home. The mother is still bent, but a smile is on her face. The children have food and clothing and are able to attend school. Father is no longer a drunkard, but a real workman and a credit to his country."—"Ten Years of Prohibition," by Theodore Howard. (1930.)

Concerning prohibition conditions as they saw them, social and welfare workers gave this testimony—"We do not come across the family where a week's earning has been squandered at the saloon; where the man is unable to report for duty Monday morning; where the family furniture has been broken up and the dishes smashed, the children afraid of their father, and the mother very much discouraged."—*Id.*

France Society

The Fence and No Ambulance

Now those sensible few, who were practical too,
Did not bear with this nonsense much longer;
They believed that prevention is better than cure,
And their party grew stronger and stronger.
With sacrifice great, they toiled early and late;
To fence building each member did rally;
They ne'er thought of expense, save to put up the fence
On the cliff that hung over their valley.

They erected this fence with their dollars and cents,
To protect boys and girls of tomorrow;
To gladden the lives of sad mothers and wives;
To spare many parents deep sorrow.
Let us think of the homes that brighter did grow—
Of their happiness, peace, and contentment.
How prosperity came to our nation, we know,
Since adopting the Eighteenth Amendment.

WITH APOLOGIES TO JOSEPH MALINS.

The Second Picture

(The wrecking crews at work)

DURING the dry decade, while our American homes, schools, health, national wealth, etc., had all been on the upward grade, and our diseases, death rate, crime, poverty, and strikes were all on the toboggan, what was happening behind the scenes?

Lately, we have read of countries being invaded by enemies and how at the time set for the attack, "a fifth column" on the inside rose up and aided the invading army, thus giving it an easy victory. This did not happen by accident; for some time previous there had been enemy agents at work in that country—working under cover, spreading propaganda, and by means of bribes, "winning over" men in key positions, who became disloyal to their country. These enemies "within the gates" played a major part in the final outcome.

At the beginning of the prohibition era forty-eight countries were selling liquor into our land. Upon the enactment of the Eighteenth Amendment these countries set to work organizing to fight the Constitution of the United States. France organized her wine producers and England, her

brewers, and in each instance they subsidized the organization from federal funds to fight the Constitution of the United States. Within a very short time every country whose liquor sales were cut off was sending into this country men and money to propagandize against the laws of our nation.

And while we were singing, "Gone is the curse which ever brought regrets; gone are saloons, the strongholds of the wets," and juniors were singing, "I'm proud of my town! Is my town proud of me?" what was happening? Our beloved country was being secretly invaded as was Troy of old. And, as in some European countries, the fifth column rose up and helped to overthrow their government, likewise within our borders, there had already been organized a like movement—The Association Against the Prohibition Amendment (A. A. P. A.). "Its constitution declared that one of its aims was to make the Eighteenth Amendment forever inoperative." "It was organized to resist the enforcement of law. To deceive the public it hypocritically prated about its interest in 'true' temperance, falsely boasted that it accepted no financial help from the liquor interests, and persistently proclaimed its opposition to the saloon. Its blazoned hypocrisy was revealed when their list of contributors filed in Washington under provision of the law, showed a long list of brewing and malting companies."—"Facts," by Calderwood.

"This association gained in momentum, especially after 1926, when it was taken over by some multimillionaires and built into a great propaganda machine which for power and efficiency surpassed any organization of its kind that this country has ever known. These multimillionaires were anxious to rid themselves of their income taxes and saw in repeal a way for them to be shifted to the underprivileged working class."—"The Amazing Story of Repeal," p. 15.

"Other organizations of a like nature were formed by the A. A. P. A.—the Voluntary Committee of Lawyers, the Crusaders, the Women's Organization for National Reform, and the National Hotel Association.

"Their names were skillfully chosen, not merely to conceal the motives of

their members, but to lead the people to believe that their motives were exactly the opposite of what they were. For instance, the founders of the Crusaders were young millionaires, the sons of munitions manufacturers and Wall Street magnates. Their fathers were the leading spirits in the A. A. P. A. 'Join the Crusaders and substitute real temperance for prohibition intemperance' was their adopted motto. Their real object, however, was not temperance, but to help their fathers get rid of their income and corporation taxes by bringing back the liquor traffic. And the wives of the A. A. P. A. were the founders and leading spirits of the W. O. N. P. R. (Women's Organization for National Prohibition Reform). Its real object was repeal and not reform."—*Id.*, p. 102.

"Everything conceivable was done to divert the attention of the people from the inevitable consequences of repeal and to make them hate the Eighteenth Amendment. The moral laxity, the political corruption and the crime of the postwar period, unemployment and the depression, and other things of which people disapproved or from which they suffered, were charged to what Mr. Hearst called 'the cesspool of the Eighteenth Amendment.' The principles of their strategy were these: 'Never argue,' use 'emotion—detonating phrases,' achieve 'fixation by repetition.' In less technical terms, use language that would simultaneously state a lie, arouse a prejudice in its favor, blind the eyes and close the mind of the hearer to the truth, and make reflection impossible; repeat that language incessantly until the lie is exposed or becomes stale; then invent a new one and repeat the process, always making sure that the truth never catches up with the lies. . . . Income taxpayers were told that annulment of the Eighteenth Amendment would do away with the income tax; hotel owners, that it would restore their bars; makers of barrels, bottles, and similar articles, that it would increase the demand for their products; farmers, that it would create a market for their grain; laborers, that it would furnish employment and increase wages; leaders of the American Legion, that it would provide the money for the bonus; lawyers, that it was,

(Continued on page 32)



Advancing With the Torch of Truth

Suggestive Program for Sabbath Service, September 4, 1943

OPENING HYMN: "Let Every Lamp Be Burning," No. 183 in "Church Hymnal."

PRAYER.

SCRIPTURE LESSON: Matthew 5:13-17.

READING: "A Message for Today."

HYMN: "Saviour! Thy Dying Love," No. 283.

MISSIONARY REPORT FOR THE MONTH. (By church missionary secretary.)

OFFERING FOR LOCAL MISSIONARY WORK.

READING: "Torchbearers of Truth," by W. A. Butler.

PRAYER OF CONSECRATION.

HYMN: "Brightly Beams Our Father's Mercy," No. 628.

BENEDICTION.

needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church—talent that can be educated for the Master's use." To pastors and missionary leaders in our churches we appeal for help in meeting this great need.

"The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart."

—*"Christian Service,"* p. 75.

GEN. CONF. HOME MISS. DEPT.

until the alarm had been carried to every section. During the dark hours these messengers carried torches to light them through the forest and across the plain from village to village. The weary runner, coming to the end of his part of the journey, would pass the flaming brand to another, who with fresh energy would press on to carry the tidings farther.

To the church of God has been committed the torch of truth. Faithful men and women have served as messengers through the years, bearing the light to those in darkness. Of John the Baptist it was said, "He was a burning and a shining light." Jesus said of Himself, "I am the light of the world." To His disciples He declared, "Ye are the light of the world." How significant are these words in this hour of crisis. In a world in darkness—a world plunging headlong toward eternal ruin—with what zeal and courage should the Christian messenger run the race of gospel service, holding aloft the torch of truth for these last days.

This torch must be burning and shining in the personal life if results are to be realized. David Livingstone carried the torch to Africa. When pioneering and exploring the jungles of Africa for God, he told his friends, "The end of exploration is the beginning of missionary work." Livingstone felt that since God had permitted tribes to be distributed in various parts of Africa and His watchful eye was over them, it was his duty to find where they were and to reach them with Heaven's good tidings. He could scarcely have done more to challenge the church to take Africa for God. He was far more

Notes to Leaders

As we enter upon the fall months of this momentous year of 1943, it is essential that we face the task before us and see that our lamps are trimmed and burning, in order that we may advance as fast as possible, individually and en masse, into the darkened territory, beginning first in our own neighborhood and then on and on as Providence opens the way. Into our hands has been committed the torch of truth to lighten the darkness that covers the earth with gloom. What a responsibility! No Seventh-day Adventist is excused from being a light bearer. Each person is admonished: "Let your light so shine before men, that they may see, . . . and glorify your Father which is in heaven."

Special consideration may well be given to searching out those in the church who could engage in lay evangelism at this time. Institutes for training lay preachers will be held in various parts of conferences and delegates from the churches will be invited to attend. Many of our lay members have been carrying on this work during recent years with wonderful results, but there is need of many more. Truly, "that which is

Torchbearers of Truth

BY W. A. BUTLER

THE truth of God for the present hour is not to be kept in a dark corner. It is not to be whispered furtively in a few byways or left to languish in the wilderness. It never was the plan of God that His cause should remain feeble. The entire Bible story brings us the thought of progress and victory. The work may be small at first, as the mustard seed; it may be inconspicuous, like the leaven; it may be weak, as the tender blade of growing corn; but under the blessing of Heaven it is to flourish.

The time has come when great things are to be done for the Lord's cause. The gospel message, the good news of salvation, is to spread rapidly to all the world. In olden times messages of urgent importance were flashed from hill to hill by beacon fires or borne by swift couriers who ran in relays by day and by night

than a missionary explorer. The gospel light shone on every mile of his trail through the jungle darkness. This man whom Heaven gave to Africa has proved to be an immortal fire that has caused the lighting of thousands of Christian altars throughout the Dark Continent.

Under the same directing spirit and zeal for advance, Seventh-day Adventists have found their way to every continent and country in the whole world. The torch of truth now burns brightly in 412 different countries and island groups, and the advance of this last message has revealed the mighty working power of God in a thousand different ways. Men, women, and youth have been won from darkness, superstition, and wickedness by the light from the torch of truth.

One day while carrying on his literature ministry, a colporteur in Southern Europe, who was also a lay preacher, was arrested. His books were taken from him, and the police ordered him to leave town. He felt, however, that his work was not finished there; so the next day he returned to the police officials and requested them to give his books to him. The officers were greatly surprised to see him. Not only did they refuse to give him his literature, but they threatened to arrest him again if he did not leave the place at once. Somehow our brother still felt impressed that his work was not finished and instead of leaving town, he went back to the officers the next day. This time he was placed in jail. There he had plenty of time to meditate, and as he thought over his experience, he wondered whether he had followed the wise course by remaining, or whether he should have obeyed orders and moved on to a place where he could continue his work. He was greatly perplexed and wondered how things were going to turn out for him now that he was confined in a prison cell without access to anyone.

That evening the door of his cell opened and seven men were thrust inside. All these men had been condemned to death and were to be executed the next morning. Suddenly the colporteur sensed his responsibility to hold up the torch of truth before these doomed men. All night he pleaded with them to give their hearts to God. Some were hardened and in-

different to such appeals. They felt that it was too late, that it was no use to trust in God now, for in the morning they would be executed. But our brother would not give up. Finally three of the men yielded and asked for prayer in their behalf, promising that if God would save them from death, they would serve Him the rest of their lives.

The hour of execution arrived. The door of the cell was opened and the names of the men to be executed were called. But only four men were summoned—the men who had refused to heed the appeal. The three who had surrendered to the Lord were released. It was then that the lay preacher recognized that God had led him to that prison cell in order that he might witness to the saving power of truth.

Zeal such as this is needed in the cause of God today. The torch of truth is to be carried bravely and untiringly to every dark corner. The command of God through Isaiah comes ringing down to our time with an irresistible force: "Arise, shine; for thy light is come."

The famous Statue of Liberty, with its torch of light and beams of welcome extending far out from our shores, offers to all who come to this country the blessings of freedom and the pursuit of happiness. So the messengers of God are bidden to go to all lands with the torch of gospel truth, and bring the light of freedom and peace to every distressed heart. Our commission reads thus: "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls,—channels through which His love is day by day to flow to the perishing."—*Testimonies*, Vol. IX, p. 150. What a wonderful presentation of God's plan is this! We read also

that "papers and books are the Lord's means of keeping the message for this time continually before the people."—*Id.*, Vol. VI, p. 315. With literature containing the last gospel message now printed in two hundred two languages, the way is prepared for letting the light shine quickly among people of every tongue and nation.

How earnest we should be in holding aloft the torch of truth. How faithful we should be in sowing the gospel seed, confident that if we faithfully do our part and yield our lives to be directed by the Lord's Spirit, God will care for the harvest of souls.

"Are you Christ's light bearer?
Of His joy a sharer?
Is this dark world fairer for your
cheering ray?
Is your beacon lighted, guiding souls
benighted
To the land of perfect day?"

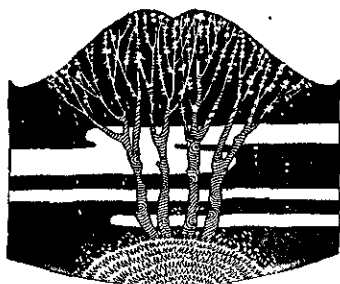
"O brother! is your lamp trimmed and
burning?
Is the world made brighter by its cheer-
ing ray?
Are you waiting, yearning for your
Lord's returning?
Are you watching day by day?"

A Message for Today

WE are living in serious times. The end is near. The judgment is closing in heaven. Great events on earth proclaim the nearness of the coming of Jesus; yet many are making no preparation for that solemn hour. Let us remember the parable of the ten virgins. Five of them were unready when the final hour of opportunity came. This parable, given by the Master Himself, is a solemn warning to those who are in danger of neglecting their soul's salvation. Probation's closing hour will doubtless find many unprepared. May none of the believers in the third angel's message be found among the careless, the worldly, the unprepared, when the Bridegroom appears in the clouds of heaven.

Through the Spirit of prophecy there comes to the remnant church a special message of warning for these very times. In stirring words the messenger of the Lord brings caution, counsel, and comfort to each church—to each individual. She says:

"The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the Holy Bible, by reading other exciting



books; others are filled with perplexity and care for what they shall eat, drink, and wear.

"Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world. In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer. What leisure time we have should be spent in searching the Bible, which is to judge us in the last day."—*"Early Writings,"* p. 58.

Many church members fail to realize that the solemn judgment hour is now in session, and that their names must come up in that searching, startling investigation of every church member. "I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."—*Id.*, p. 71.

Is it not strange that when eternal life is at stake, we are so careless, so unconcerned about our souls' welfare? "Strive [or agonize] to enter in at the strait [or narrow] gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

"Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them."—*Id.*, p. 270.

We are told that the number of

the company journeying to the better land lessened, because some were shaken out and left by the way. The careless, worldly, indifferent ones who do not agonize to enter in at the narrow gate during this crisis hour will be shaken out. The end of all things is at hand. Let us therefore be sober, and watch unto prayer. It is the shaking time, and delay and worldliness are dangerous.

In closing these few lines of injunction, I will quote just a few lines more from that wonderful little book, "Early Writings," which is a sure and safe guide to the children of God:

"My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually, and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure."—Page 58.

G. CALKINS, *President,*
Inter-American Division.



Many Lights Form One Great Light

THE Master, speaking to His disciples, said, "Ye," not you (singular), "are the light of the world." Jesus is the light, the source of all effulgence, and it takes all the saints to gather up, carry, interpret, and reflect this Light to the dark world. "As My Father hath sent Me, even so send I you." "As He is, so are we in this world."

By forming his great reflector from many small ones, Fresnel, the scientist and experimenter, was able thereby to send out a glare over the sea in the darkness, eight times as bright as ever had been witnessed before. That light made up of many lights shone out over the dark waters as far as the curvature of the earth would permit. Georges de Buffon, another wise man of science, by assembling several hundred small mirrors, and causing the glow of a galvanic battery to be brought to bear upon the focal center of these many reflec-

tors, was able to melt in two minutes the hardest metals, and set wood on fire at a distance of two hundred feet. So if we, as God's many lights, unite in reflecting the rays of the Sun of Righteousness, wonders can be accomplished, and the world can be set on fire for God. Some bright lamps are said to be 1,000 candle power, or 5,000 candle power, as the case may be. One little candle seems very weak, but when thousands unite in one, a wonderful brightness results. There is little use to one's religion unless it can be seen. Lamps do not talk, but they shine. A lighthouse sounds no gong, beats no drum, but its bright light shines far out to help the sailor. So let our actions shine out in our religion.

When one light on a street is lighted, its ray is too feeble to shine very far, but when joined by a multitude of other similar lights, all blend in one great illumination. The light of one believer unites with that of another adjoining believer until the whole world is filled with the light of the blessed gospel.

In the work carried on by Seventh-day Adventists the lights at first were few and apparently feeble, but now, with a multitude of added lights, the brilliancy is wonderful. Am I a light bearer? Are you? If we are followers of Christ, we must be. In the annual Ingathering work a wonderful opportunity has been opened up to God's children to join together to make up a great world light to shine across every sea and enlighten every land. Marvelous results have followed the efforts of God's children. Eternity only will reveal the work accomplished. To join in this missionary enterprise is our task in witnessing for Him, in letting our lights shine to help increase the brilliancy. If we walk in the light with the light from that Great Light shining in our faces, there are no shadows before us; but turn away from Him, and we walk in the shadows we cast. As sunrise awakens a sleeping world, so such a bursting of light bearing will awaken the thousands whom God's message is intended to reach.

—J. E. Fulton.



"BETTER be small and shine, than great and cast a shadow."

Departmental Activities

Greater Bible Evangelism for the Finishing of the Work

(A Series of Inspiring Articles by
Evangelist J. L. Shulor)

Article III

SOME of the advantages of the Group Bible School plan are as follows:

1. It is very effective and productive in winning souls.
2. It is carried on at almost no expense to the conference; hence it can be operated when there is no money in the treasury for public efforts, and will add new members continually.
3. The average minister, conducting three or four Bible group schools weekly, will baptize a larger number of persons than would result from holding a series of every-night meetings.
4. Will train ministerial students and lay preachers to become successful workers.
5. Proves effective in winning souls in sections where public efforts are generally not very fruitful.
6. Enables the busy pastor or district leader to carry on an effective soul-winning program fifty-two weeks in the year and still give attention to his other duties.
7. Provides a feeder for successful Sunday meetings in our own churches where otherwise only a small attendance may be secured. People from the week-night classes are ready to attend services on Sunday nights, and will bring their friends with them. And, in turn, the Sunday night meetings create openings for more group Bible classes.
8. Presents the widest possible soul-winning opportunities for the majority of our ministers, lay preachers, and talented laymen.
9. Through the Spirit of prophecy, most encouraging assurance is given to those who engage in this work:

"Light, light from the word of God, —this is what the people need. If the teachers of His word are willing, the Lord will lead them into close relation with the people; He will guide them into the homes of those who need and desire the truth, bringing them into the situations best suited to their talents. And as the servants of God engage in the work of seeking the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of

the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand, 'grace for grace.'"—*Timely Counsel to an Able Minister in a New Field*, Aug. 11, 1896 (Group "E," S-95-1896).

Securing Groups of Interested People for Bible Schools

There is no question that the neighborhood group Bible class, or Community Bible School plan, is a very successful method of making Seventh-day Adventist Christians. But the query which arises is, How can our workers and lay preachers form groups of interested people to attend such schools?

There are many different methods open to every worker, both for securing lists of interested people and for utilizing these full-message Bible lesson sets. We will mention eight methods.

1. The Radio Method.

The *Review and Herald* of August 15, 1940, contained a very interesting account of how Elder Dallas Youngs, pastor of the Williamsport, Pennsylvania, church, used these Bible lesson sets very effectively in connection with his radio talks over WRAK. He had broadcasted for several months with scarcely any tangible results. Then he conceived the plan of using this 23-lesson set of studies as a correspondence Bible course. He offered to mail one lesson a week to all who would enroll and endeavor to send in their answers to the test questions which appear at the close of each lesson. In some cases four lessons were mailed at one time to cover a month of the studies. The results? Nearly

700 enrolled for the course in six months. During this time they contributed \$500, which nearly covered all the expense involved. Three branch Sabbath schools were organized, and at the close of the course he had 80 in his baptismal class.

We have scores of pastors who could do a similar effective soul-winning work with these lessons in connection with radio. Radio talks could be used to secure many people to enroll for this free Bible course. The interested could be grouped in neighborhood Bible schools to be taught in person by the minister, or the lessons could be mailed. In many respects the radio is one of the best means of securing groups for Community Bible Schools.

2. Church Members Method.

Our church members nearly always know the names of some interested people as a result of their missionary contacts. They could pass these names to the pastor and he could group them in a neighborhood Bible school. Many of our members would, if encouraged by the pastor, work up a school for him in their neighborhood.

Here is one way in which nearly every pastor could get started in personal Bible evangelism. Secure from the members of the church, or from a colporteur who may be working in the city, names of people whom they have found to be interested in learning more about the Bible. Ask these members or the colporteur to contact these persons who seem to be open to the truth, and inspire them with the idea of improving the wonderful opportunity to attend a most interesting and helpful Community Bible School soon to open in their section. Also have these persons make an appointment for you to call and acquaint them with the plans. Then call personally and stimulate the idea. Arrange for them to be there the opening night, even if you have to call for them and take them home again.

In pursuing this method of labor, it is very important for the pastor to be on the alert in finding and securing a suitable home where this group Bible school will be held.

3. Ingathering Contacts.

Ingathering work, if it is done thoroughly, will nearly always bring to light some people who are eager to learn more about our message. A

Evangelize

GIVE us a watchword for the hour.
A thrilling word, a word of power;
A battle cry, a flaming breath
That calls to conquest or to death.

A word to rouse the church from rest
To heed her Master's high behest.
The call is given: "Ye hosts, arise,
Our watchword is EVANGELIZE."

—Selected.

card offering this free Bible course to all who are interested in learning more about the Bible, may be attached to each paper handed out. This card will bear the address to which they may write for the course. Those who respond may be grouped in a Bible school, in which the lessons are given one by one to them at the close of the presentation of each particular subject. This plan would make our Ingathering work more of a soul-winning campaign, and would actually increase the receipts year by year.

4. Correspondence Method.

Appropriate literature for arousing an interest may be mailed to the people living in a certain section, with a postal card attached, which those who desire the free Bible course may return to you. Those responding may be grouped in neighborhood Bible schools or the lessons could be mailed one at a time to these interested persons. This method holds great possibilities for those who will utilize it.

5. Short-Effort Method.

A young minister entered a conservative little city where there were no Adventists. This was in a State in which the successful public effort is a rare accomplishment. He preached fifteen nights in the courthouse and thereby awakened interest for enrollments in a Community Bible School which was to follow the public meetings. Fifteen enrolled and in about twelve weeks seven were baptized by the conference president. Many of our ministerial interns, lay preachers, and regular ministers could win souls by holding ten-day meetings and binding off the interest in group Bible schools.

Some conference presidents are doing a good soul-winning work by holding ten-day efforts in the churches, organizing at the close a group Bible class to be taught by the elder or some other qualified layman. When the course is completed, some will be ready for baptism. Much could be done through this method by our district leaders in the churches which they serve.

6. Regular Public Effort Method.

Teaching the Bible in the homes of the interested is really the most important part of a public effort. Note these statements from the Spirit of prophecy: "Teaching the Scriptures in families,—this is the work of an

evangelist, and this work is to be united with preaching. If it is omitted, the preaching will be, to a great extent, a failure." "It is not preaching that is the most important; it is house-to-house work."—*"Gospel Workers," pp. 183, 463.*

These full-message 23 Bible lesson sets can be used to good advantage in a regular public effort. Interest in this Bible course is worked up during the first seven or eight meetings. Then during the latter part of the second week the people are invited to enroll for the Bible course. They pay the stipulated price and receive the lessons at the rate of two or three each week—as fast as the lesson subjects are presented by the evangelist in his lectures. A special card, which is distributed to the audience, makes it easy to secure subscriptions for the Bible course. On this same card there are two propositions about a free Bible-instruction offer. One of these says, "I will be glad to attend a free Community Bible School once a week." There is a square before this, so that those who wish to meet with a neighborhood group Bible school can place an X in this square. This enables the evangelist to tell what persons desire to enroll in a Bible school. The other proposition says, "I am willing to open my home for a class of eight or ten to meet once a week in a Community Bible

School." This locates homes where schools can be held, and enables the evangelist to know how to organize the schools.

In small public efforts this Community Bible School may be conducted at the meeting place every Monday night, when there is no regular evangelistic lecture. At the close of each session the lessons may be distributed. In large city efforts groups meet in various sections on Monday nights, where these subjects are presented by the worker who has been assigned to that district. By teaching and distributing these lessons in a weekly class or classes in connection with the public effort, the people become established in the truth step by step as the public effort proceeds.

7. Neighborhood Distribution Method.

Under this plan the worker secures 100 copies each of Lessons 1-5 of this Bible course. He distributes these at the rate of one a week to a group of 100 homes, and with the fourth number leaves an enrollment card to secure the names of those who are interested in receiving the entire free course in a Community Bible School. Those who respond are then grouped in neighborhood Bible schools. Excellent results are obtainable by this simple method.

(To be continued)

Church Missionary Officers' Round Table

An Exchange of Experiences, Problems, Suggestions

All Church Missionary Leaders and Secretaries Are Invited to Contribute to This Exchange

Reporting When Away From the Home Church

Speaker—Home missionary secretary of the Texas Conference: I have received a question from one of our churches for consideration at the Round Table. It is this: "Where should an individual report the missionary work he does when he is absent from his home church? Should he report to the church where he is a member, or to the church where at present located; to the conference where his membership is, or to the conference where he is at present living?"

W. A. Butler, associate secretary of the General Conference Home Missionary Department, replies as fol-

lows: Every church member should recognize his responsibility to his own church, no matter where he may be located transiently. We certainly advise that all church members who may be away from their home church send their tithes and offerings to the church where their membership is recorded, whether that church is in the same State or elsewhere. The same is true in regard to the missionary report. If a person is permanently located in a new place, the proper thing would be to transfer his membership to the church where he resides, or to the church in the nearest locality, and send reports accord-

ingly. We should always recognize our home church and show our appreciation of church fellowship by doing our part as a member, both in sending in missionary reports, tithes, and offerings, and in giving testimony regarding Christian experience from time to time.

Basis of Reporting Membership

Speaker—Church missionary secretary: Is it a safe plan to call for a show of hands on the last Sabbath of the quarter, to indicate those who have done any missionary work during the quarter?

A union home missionary secretary advises against this and suggests the basic policy, as follows: The General Conference recommendation specifies that the number of persons reporting missionary work be indicated as they pass in their missionary reports week by week; this is the only plan that has been recommended thus far. We would hardly consider it a safe policy to depend on a show of hands the last Sabbath of the quarter, for if that should happen to be a stormy day when only a few church members were present, the reporting membership would certainly make a poor showing for the quarter. It is far better to follow the regular plan for weekly reports, which has been in successful operation for many years.

Correspondence Lessons vs. Personal Bible Studies

Speaker—A lay member interested in the Bible School of the Air: Would it be correct to report the printed Bible lessons mailed or distributed to people who have become interested through the Voice of Prophecy or other radio broadcasts, the same as Bible studies given personally in the homes of people?

R. G. Strickland, secretary, General Conference Home Missionary Department: It would not be advisable to report Bible lessons by correspondence the same as personal Bible studies given. Such Bible lessons, sent out in printed form, should be reported as "literature distributed." We are most happy to see so many enrolled in the Bible Correspondence Schools, and we should improve every opportunity to bring the light of truth to the people; but this does not take the place of personal house-to-house Bible studies, which should be reported in the regular way.

"THE words of truth will grow in importance, and assume a breadth and fullness of meaning of which we have never dreamed. The beauty and

riches of the word have a transforming influence on mind and character. The light of heavenly love will fall upon the heart as an inspiration."

Missionary Leadership

Qualifications for Leadership

WE have learned many valuable lessons from the military situation in the present war—lessons which should not be forgotten. Special emphasis is placed on the fact that in order to attain the desired results and objectives, men must be *well trained, well disciplined, well organized, and well equipped*. The apostle Paul tells us that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4. We are arrayed against supernatural forces, and these super forces are to be met and measured by divine power. With this backing of divine power we should bring into operation every facility which God has caused to come into being in the twentieth century.

With such a picture before us, and realizing the seriousness of the situation and the magnitude of the task, let me turn to a most pertinent question divinely inspired: "What manner of persons ought ye to be?" 2 Peter 3:11. What kind of leaders, what kind of departmental secretaries, ought we to be?

Out of the four hundred and thirty-four human Bible characters, I have chosen as an example of the kind of man God wants today, the man of God, Nehemiah, who was called to do a specific work at a special time. And let us never forget that in every crisis hour God has His chosen men. The personal preparation of Nehemiah for his great work is worth considering.

In introducing Nehemiah, we refer to his experience as stated in his own words: "It came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." Neh. 1:4. Behind this brief statement there is a depth of meaning. We cannot help but draw

the conclusion that there is only one right approach to a God-given task. Nehemiah's method of approach to his important mission was a determining factor in its success. He did not plan to be the big man in this movement of restoration, but he became under God the big man because he had the burden. The message from Jerusalem came as a challenge to him, and he determined by God's grace to answer it. He waited for the opportunity and it came.

There are seven qualities of this outstanding leader which we should study carefully, but first let us refer to the following statements from the Spirit of prophecy:

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—"Education," p. 57.

"There is need of Nehemiahs in the church today,—not men who can pray and preach only, but men whose prayers and sermons are braced with firm and eager purpose. The course pursued by this Hebrew patriot in the accomplishment of his plans is one that should still be adopted by ministers and leading men. . . . The success attending Nehemiah's efforts shows what prayer, faith, and wise, energetic action will accomplish. Living faith will prompt to energetic action. The spirit manifested by the leader will be, to a great extent, reflected by the people. If the leaders professing to believe the solemn, important truths that are to test the world at this time, manifest no ardent zeal to prepare a people to stand in the day of God, we must expect the church to be careless, indolent, and pleasure loving."—"Christian Service," p. 177.

Now let us note these seven qualities of Nehemiah:

1. HE WAS A MAN OF INDOMITABLE COURAGE. We hear so many say, "It can't be done." There was no such complex with this man of God. There was work to be done, there were obstacles to be overcome, but there was no question as to whether it could be done. He sought God's guidance for the best way to do it.

2. HE WAS A MAN OF CONSECRATION. He threw himself wholeheartedly into the task. There was no question of hours, time, ease, comfort, or recompense. He gave himself fully.

3. HE WAS A MAN OF FAITH. He had faith to believe that God would provide the means for this work of restoration. God rewarded his faith.

4. HE WAS A MAN OF INTENSE PURPOSE. This quality finds expression in the words of the apostle Paul, "This one thing I do." He felt that the work before him was big enough to demand the putting aside of everything else. Nothing else was allowed to occupy his attention or detract from the task—not even the threatnings or flatteries of his enemies.

5. HE WAS A MAN OF DISCRETION. He kept his plans to himself or to a narrow circle until he was ready to act. "Men of superficial piety, by their desire to receive patronage, to obtain fame, betray the most sacred interests into the hands of unbelievers."—"Testimonies to Ministers," p. 277.

6. HE WAS A MAN OF LOFTY IDEALS. He placed values where they belonged, the spiritual above the temporal. He recognized that the welfare of Israel depended upon their relationship to God, and he set himself the task of bringing about that relationship. He raised the standard, and then with the assistance and co-operation of those who could effectively render such help, set himself earnestly, zealously, and prayerfully to the task of bringing the people up to that standard.

7. HE WAS A GOOD ORGANIZER. He organized all the available man power and gave each his particular charge. There was no overlapping, but each man dovetailed his portion into that of the other.

The rapidity with which the work was done was largely due to this quality of good organization. This is a very necessary attribute in the leadership of this advent movement.

Let us never forget that we are an organization as well as a movement. Co-operation, co-ordination of effort without overlapping, is very essential to the completion of our tremendous task today. In so far as we overlap, we waste time, effort, and means. In Mark 13:34 we are told that God has given to every man his work. In "Christ's Object Lessons," page 327, we read: "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."

If I understand the foregoing statements correctly, they mean that it is God's purpose, through the responsible brethren, to call men to that particular task appointed by God. Back in the days of the early Christian church the Spirit of God said to the brethren, "Separate Me Barnabas and Saul for the work wherunto I have called them." These men were not called to their work independently of the brethren, but through them. I

take it, therefore, that as leaders, it is our responsibility to see that men and women receive the call to the particular undertaking determined by God.

In calling men to particular commissions or responsibilities, we should remember that the determining factors must be their consecrated gifts, not their peculiarities. The same Spirit who bestows the gifts (Eph. 4:8, 11) will direct where and how they are to be used. Jesus called His disciples to their great work notwithstanding their evident weaknesses, because He saw they had gifts and qualities which, developed by close association with Himself, could be used mightily in the cause of the Christian church. Men on committees and boards need much of the Spirit of God in order to discover the latent and active virtues and gifts of men, and above all else, the direction of that Divine Spirit.

R. A. R. THRIFT
(Australasian Record)

Query Corner

Questions should be addressed to Secretary, Home Missionary Department, General Conference, Washington 12, D. C. No name will be published.

QUES.: *I sent three boxes of cookies to soldier boys in camp, enclosing tracts and literature. I reported the tracts and literature, but how should I report the cookies? What about the time required to make them?*

ANS.: All literature distributed to non-Adventists should be reported, but friendly and patriotic gifts such as the three boxes of cookies sent to soldier boys in camp, fall in a class of commendable work that is to be encouraged but which is not reportable unless it fits into some phase of Dorcas Society activity, in which case it may be reported as time given to Dorcas ministry.

QUES.: *We have a Dorcas Society, but all the members are reporting during the weekly missionary period following Sabbath school, and we do not report as a society. Is this a rule?*

ANS.: Items reported by the Dorcas Society as work of the society can hardly be reported by lone individuals. The Dorcas Society should report in the church missionary service, since only a few items of Dorcas work are listed on the individual missionary

report blank of the church. Individual members of the Dorcas Society may engage in missionary work that is not a part of the Dorcas program. This is reported on the missionary blank during the ten-minute missionary meeting.

QUES.: *How should I report food donated to a bake sale? Should I report the time I spent preparing the food and also the value of the food?*

ANS.: Food donated to bake sales will be reported by the organization through which the gift is made. If made through the Dorcas Society, it may be listed as time spent in Dorcas ministry and there will be no duplication.

QUES.: *I sew for the Red Cross. Should I report this?*

ANS.: Our Dorcas Societies have quite full instructions in the matter of co-operating with the Red Cross, and members are prepared to report time spent in this excellent work as so many hours given to Dorcas ministry. (Sec No. 12 of Dorcas Report No. 1.)



Work in San Quentin Prison

THE Bible clearly teaches that prison work is a part of the program of God for the church on earth today. When here on earth, Christ said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." The context shows that prison work was included in the list of things for which a final reward will be given.

Ten years ago an older minister, who had been visiting San Quentin State Prison in California for a number of years, asked me to accompany him to the prison and assist in a public service for the men there. Later this minister, Elder Brorsen (now deceased), had to lay down his work on account of advancing years, and he asked me to take it in his place. He had laid a good foundation for the service that has been carried on through the years, and several of our ministers have had a part in it at times.

The work is conducted through public services, literature distribution, personal interviews, and special Bible classes, including Bible correspondence courses, such as that promoted by the Radio Bible School of the Air. A regular religious service, similar to a church service anywhere, is held once a month in the library chapel or another room provided for that purpose. Formerly this meeting was held on Sunday, but for the past year it has been held on Sabbath afternoon at two. Usually the religious adviser of the prison, a free man, has the program typed out, including the songs, etc. A copy is handed to the visiting minister, who can carry it out to the letter or change any items desired.

Special musical numbers are provided by the prison choir, and at times instrumental selections are played by one or more prisoners. At other times someone accompanying the visiting minister sings a special song. I have found it a good plan, however, to have the prison choir present the special numbers, as this form of participation in the service helps them in

their own Christian experience and gives them increased confidence in themselves and their efforts to find the better way of life.

In the public service we never say anything about the prisoners' crimes, but rather emphasize what God can do for the greatest sinner. In other words, we treat them the same as we do any sinner and try to show them the way of life through Christ and His word. We select subjects in the line of practical Christianity, combining them with the doctrines as may seem advisable, and try to make the whole strongly evangelistic. We never present the outstanding, controverted topics such as the mark of the beast, the state of the dead, etc. These studies are taught in personal interviews and in Bible classes conducted by converted prisoners who are sufficiently instructed to carry on that work. At the close of the service, an appeal is made for those who wish to give their hearts to God, or consecrate their lives to His service.

During the public meeting we announce a day when we shall return for personal interviews. These are conducted in a small room just off the prison library. The men wishing to interview the minister arrange with the prison officers to go to the library

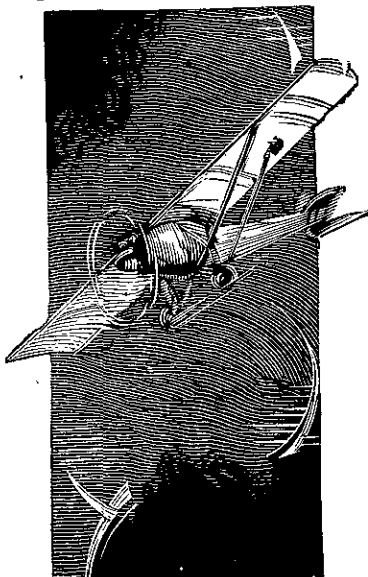
and wait their turn to see the minister. Each man brings a slip of paper, called a "ducat," which allows him to be absent from his work for the time noted on the "ducat." A sheet of paper which lists the names and prison numbers of the men to be interviewed, is handed to the minister by the library secretary. All denominational groups working in the prison are allowed to have their work represented by a prisoner, who is called a secretary. He is the inside contact man for the group, under the supervision of the religious adviser of the prison.

Personal Interviews Once a Month

The personal interviews are conducted from 9:30 A. M. to 2:30 P. M., one day a month, following the public service. One hour is taken off at noon for lunch in the prison officers' dining room, where meals are served much as at any first-class eating place. (This lunch is free to the minister, as a guest of the State.) A pass to the dining room is furnished by the office of the captain of the prison guard.

When a man comes to the interview room, he is escorted by the Seventh-day Adventist prisoner-secretary and introduced if not already known. He takes a seat at a small table and remains from five to ten minutes, or at times longer. I usually ask him what he has on his mind, and then I enter into his problems with proper counsel. He may ask me to try to contact some relative or friend on the outside, and if the request is for a reasonable and legitimate purpose, I do so. I tell the men I am there to help them spiritually and cannot enter into the legal aspects of their cases. However, we find it is well to try to get some relative or friend on the outside interested in the man, as that always helps in his rehabilitation and self-betterment.

We also help in small favors, such as furnishing writing paper, envelopes, and postage for the prisoners' correspondence, or paper for classwork in Bible instruction. We supply our inside secretary with a limited amount of paper and envelopes; he in turn, after investigation, distributes it to those who seem worthy. We likewise furnish literature to our secretary, who judiciously supervises its distribution to those desiring it. Any man wishing a Bible may get one through the religious adviser's office, as he always has a supply furnished by the



Gideons or other organizations. At Christmastime we send in a supply of greeting cards and Christian Home Calendars, which are also dispersed by our prison secretary. This secretary has charge of an assortment of our own books, which are lent to those desiring to read them. These books are kept separate from those in the regular prison library, so that we can administer their use to better advantage.

We also send clubs of our church periodicals and magazines, such as the *Review and Herald*, *Youth's Instructor*, *Liberty*, *Life and Health*, *Health*, *Watchman*, *Signs of the Times*, *Sabbath School Quarterly*, *Sabbath School Worker*, *CHURCH OFFICERS' GAZETTE*, *Present Truth*, etc. The *Signs* club is the largest, and this paper is doing a wonderful work in the prison. This literature is furnished by our churches and by individual members who send their donations to the conference offices, or pay the church missionary secretary annually at the time special calls are made.

A Sabbath school is conducted once each week at 1 P. M., under the supervision of an outside man—a layman or a minister—and a regular church service is held monthly. Some of the prisoners assist in the Sabbath school as teachers and in other ways, but we must have an outside man to supervise their meeting. No donations are taken up at the Sabbath school, but the spirit of the men makes one feel rewarded for the effort made to keep this work going.

In addition to the services held on the Sabbath, a Bible class is conducted on Sunday by one of the converted prisoners, who follows a systematic course such as the Community Bible Lessons. A number of men are following the Radio Bible School course promoted by our conference offices.

In all our efforts we keep a close contact with the religious director and the officials of the prison, so as to coordinate our program with their wishes. No article of any kind, whether a personal item or supplies for the work, is given directly to the men, or even to our secretary. All supplies are sent through the mail to the secretary or prisoner individually, so as to pass the regular censorship or prison inspection required for such matters. By paying an annual fee of \$5 for a membership in the American Prison Association, I receive valu-

able bulletins and counsel on prison work. The Protestant ministers who work in the prison also have an association to which I belong. I attend their monthly meetings, in which problems and plans for better work are discussed and voted upon.

I have noted that the prison authorities take a larger percentage of men from our group for special, trusted duties than from any other group in the institution. We depend upon those converted to help us in the work, and we find that many of them are good personal workers. Much literature is sent to the prisoners' relatives and friends after the men themselves have read the material. Thus, the work is not limited to what we do in the prison itself. I also visit some

of the families of the prisoners when possible, and in this way form helpful contacts in handling the case of the man concerned.

In my personal interview for the men, I always try to direct them to Jesus, and at the end of each interview I offer a short word of prayer before dismissing each one. At times the prisoner also prays. Altogether, I have found this work quite gratifying because of the results of what we have tried to do. I have seen direct answers to my prayers for funds to keep the work going. Changed lives are the greatest reward. Even though we meet with disappointments in some of the men we try to help, we press on with good courage.—E. F. Peterson, *The Ministry*, February, 1943.

Weekly Church Missionary Services

September 4

CRUSADE FOR LAY EVANGELISM

Key Thought for Leaders: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10:2.

As we draw nearer to the end of the world, the Lord would have His people enter into an even greater ministry of lay evangelism. He would have the voices of laymen heard all over the world, uniting with the ordained ministry in giving the warning message. Note the following statements penned by the messenger of the Lord: "Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. . . . By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these."—"The Great Controversy," p. 606.

Amazing are the results attending the efforts put forth by the lay members of our churches in holding up the torch of truth in city, town, and community. Laymen are engaged in conducting public efforts and cottage meetings, and not a few of the sisters in the churches are holding meetings, conducting Bible studies, and carrying the printed page of truth from door to door. All this is lay evangelism. On every hand there are open doors for the entrance of the messenger of truth, and the crusade for more laborers is being diligently advanced at this particular time, when the fall months offer special opportunities for gaining the attention of people in search of an answer to the meaning of what is occurring about us.

Now is the time for all to plan for larger service as lay preachers and lay Bible teachers. Conference presidents and district leaders stand ready to give counsel and advice; pastors and home

missionary leaders are also ready to help in getting started in real lay evangelism without delay. The call is sounding through our churches today. There are some in every church who should respond to the call. There is no time to lose. Maintain the attitude of prayer and listening, and be quick to follow as God may open the way.

"The Lord would have the people warned; for a great work will be done in a short time. I have heard the word of God proclaimed in many localities. . . . There were many voices proclaiming the truth with great power. . . . Among those who were engaged in the work were young men taken from the plow and from the fields, and sent forth to preach the truth as it is in Jesus. Unquestioning faith in the Lord God of heaven was imparted to those who were called and chosen."—"Medical Ministry," p. 305.

Who will this day unite in the crusade for lay evangelism?

September 11

WHAT TO SAY IN NEIGHBORHOOD VISITS

Key Thought for Leaders: "By visiting the people, talking, praying, sympathizing with them, you will win hearts."—"Testimonies," Vol. IX, p. 47.

There is need of learning the art of Christian neighborhood visits. This is a channel of contact which is effective in soul winning if rightly directed and utilized. It is so easy to indulge in neighborhood gossip or to discuss the trivial things of life, instead of making these friendly, everyday visits a means of winning hearts. Of Jesus it is said, "He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue. . . . He met them at their daily vocations and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts."—"The Desire of Ages," p. 151.

Among your friends and neighbors are there not those who are sick and need

the cleansing and healing power of the Saviour? Sympathy is the key to the heart. Let us stress more missionary work among non-Adventist neighbors, and let us study how to make neighborly visits count for Christ. There is a vast fruitful mission field right at our very door if we will cultivate it in the spirit of the Master. Christian neighborliness will win hearts. It is not argument or sermons, not gossip or social chatter; but the neighborliness that wins hearts is to be a friend in need, a helper in sickness, a comforter in sorrow, a sharer of the glad tidings of salvation and the news of deliverance near at hand. Consecrate yourself to God to be used by Him in following the footsteps of Jesus in neighborhood visits, mingling with the people as one who desires their eternal welfare.

September 18

POWER IN THE MUSTARD SEED OF GOSPEL TRACTS

Key Thought for Leaders: "The kingdom of heaven is like to a grain of mustard seed: . . . which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree." Matt. 13:31, 32.

It is quite fitting that the small tract should represent the mustard seed in gospel literature. It is indeed the smallest form of any of our truth-filled publications; yet it often becomes a powerful influence in winning souls to Christ. We live in a reading age. This statement needs no argument. With the universal demand for reading matter, comes the question of supply. To furnish this there are two great forces at work—the good and the evil. To know which force has the greater supply, we need only to open our eyes and look about us. Go where you will—on the street, on the train, into the library or the store—and you will find the literature that leads downward. The supply is abundant. Furthermore, it is the little spicy, attractive bits of literature that trap most victims. They are put out as bait to create the appetite for the heavier meals, and the efforts are fruitful. The forces of evil know how to catch men, and the forces for good may profitably use the same methods. With this knowledge need we ask why we should circulate tracts—tracts that contain a message of salvation, that direct the eyes and heart upward?

These gospel mustard seeds of truth should be scattered broadcast. Not a day should pass by without at least one tract being distributed by every member of the church. The minister in his work from the desk and from home to home, the Bible instructor in her weekly round, the colporteur as he journeys over the country, and the lay members in their neighborhood—these all have a part in placing these little wedges that open the way for larger literature and often lead direct to Christ in a way that nothing else could do. "Let the leaflets and tracts . . . go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—"Christian Service," p. 151.

It is time to revive daily tract distribution. Let us fill our pockets, our handbags, and our automobile space with supplies of the latest tracts put out by our publishing houses, and begin without further delay to scatter this "mustard seed" literature like the leaves of autumn.

September 25

MISSIONARY EXPERIENCES

Key Thought for Leaders: "Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will

reach hearts."—"Testimonies," Vol. IX, p. 41.

A variety of missionary experiences by the local church members will prove inspiring to all present at the missionary service today. While recounting what God has done for us here in the homeland, it may be well if we call attention to the experiences of fellow believers in other parts of the world.

In some parts of the Inter-American field special effort was being made in one of our city churches to reach a certain number of homes each week with literature. A call was made for volunteers to assist in the distribution. Among those who came forward was an elderly man. He was not well educated and was rather crude in his ways, but in his heart there burned a deep desire to be of service. It was with some reluctance that the church missionary secretary gave him ten papers to deliver to as many homes in a given district. He could not memorize the canvass which had been prepared for introducing the literature, but as he went on his way, he prayed that God would bless his efforts.

Arriving at the first home, he rang the doorbell and waited. When the door opened, he said, "Good morning, madam. I am a Seventh-day Adventist, and I have brought you a paper which contains a message from God to you. I hope you will read it. I will be back

next week with another paper." This message he repeated ten times as he visited his assigned homes. The next week he went back again and met with no refusals. Week by week he went to these homes, and as the people came to know him, they awaited his coming with eagerness—sometimes standing on the porch and watching for his appearance. His love for the cause of God and his burden for the salvation of souls was the secret of his success. In this case it was very true that, as stated in our "Key Thought," the Lord put into his mind words that reached hearts.

Just one more experience: Down in Mexico someone wrapped a piece of a tract around a bottle of medicine and sent it through the mails to the home of Domingo Jimenez. The bottle contained medicine which the two sons had bought in order to cure their father of the drink habit. The portion of a tract gave a portion of the message of the second coming of Christ. With eagerness the members of the family read and reread the fragments of truth conveyed by that ragged piece of paper. They discovered where the tract was printed, and sent for more literature. Later a Bible was purchased. At the end of three years' time a minister was sent to baptize the entire family. This experience occurred among the Zapotec Indians. The father is now dead, but the sons are zealous Christian missionary workers.



"PRACTICAL PROVERBS FOR EVERYDAY CHRISTIAN LIVING," by Dr. C. Gordon Brownville. Zondervan Publishing House, Grand Rapids, Michigan, 1942. 113 pages. Price, \$1. This is a book of seven sermons by the pastor of the Tremont Temple Baptist church, Boston. Each sermon is based on a proverb of Solomon, and the chapter titles are: "Hold Your Tongue and Save a Quarrel;" "Smile the While and Win a Friend;" "Get Off Your High Horse—You're Heading for a Fall;" "Dine With the King and Be Made Whole;" "Take Away the Dross and Be Sterling;" "Be Friendly and Win a Friend for the Friend of Friends;" "Fear God and Be Wise; Despise God and Be a Fool." There is much valuable material here.

"CHRIST IN THE PENTATEUCH," or "Spiritual Values in the Books of Moses," by J. B. Tidwell. Zondervan Publishing House, Grand Rapids, Michigan, 1940. 364 pages. Price, \$2.75. This is an important book to the layman, the student, the preacher, the evangelist, the Bible teacher. It contains spiritual food which can be worked into sermons, Bible addresses, and prayer meeting talks. Doctor

Tidwell, who is a professor of Bible at Taylor University, Waco, Texas, has made a significant contribution of real spiritual value, in which he discloses in a very discriminating way what the Pentateuch has to tell us of our Lord Jesus Christ, as well as clearly and interestingly depicts the coming of our Lord.

"THE QUEST OF THE BEST," by Porter M. Bailes. Zondervan Publishing House, Grand Rapids, Michigan, 1942. 131 pages. Price, \$1. This is a volume of ten sermons of a revival nature, all Christ-centered. The author is pastor of the First Baptist church, Tyler, Texas. The messages are stirring and reviving.

"THE SECRET OF SPIRITUAL VICTORY," by Amos T. Lundquist. Zondervan Publishing House, Grand Rapids, Michigan, 1942. 138 pages. Price, \$1. In these times when everyone is thinking in terms of victory, this book bids us think in terms of spiritual victory. It is a book of eight chapters, which will help build sound morals. The illustrations are quite effective. The author is pastor of the Grace Lutheran church, Lansing, Michigan.



Department of Education

Featuring Home and Parent Education in the
Home and School Association and the Christian Home Council



Know Your School Better

The Parents' Part in the Education
of Our Boys and Girls Today

BY MARION G. SEITZ

Order of Service

SONG SERVICE: "Church Hymnal," Nos. 602, 599, 413.
OPENING SONG: "Home, Church, School," (Tune, "Church Hymnal," No. 226.)
PRAYER: That parents may have wisdom in training their children.
SECRETARY'S REPORT and any necessary business.
INTRODUCTORY REMARKS BY LEADER.
BIBLE AND SPIRIT OF PROPHECY STUDY.
SPECIAL MUSIC: "Father, Bless Our Home Life," No. 19 in "M. V. Songs."
DISCUSSION: "The Parent—What Is My Part?"
POEM: "The Parents' Task."
READING: "Ten Commandments for Parents."
TRUE-FALSE QUESTIONNAIRE.
CLOSING SONG: "Save Our Youth" (Tune, "Church Hymnal," No. 637.)
BENEDICTION.

Notes to Leaders

This is the first Home and School Association meeting for the school year 1943-44; it is an opportunity to strike a certain note for the success of another year's work.

Educating our boys and girls is not confined to one institution or factor. The work begins in the home and later extends to the church and the school. One prominent educator has said, "The strength of the nation rests on this triad—home, church, school." It is not strange, then, that as we study the education of our boys and girls, we look first to the parents.

Parents have a most important work to do in the rearing of their children—a task that no other can so well fulfill. "Home is the bulwark of society," is an oft-quoted phrase that we would do well to ponder.

By reference to the August GAZETTE, you can become acquainted with the topics which we plan to consider this year. "Know Your School Better" has been suggested as a slogan for the year. Watch for its development month by month. Perhaps the following outline will suggest some things for your association to consider this month:

Factors which make a school:

- A. Administration.
 1. Student.
 2. Teacher.
 3. Parents.
 4. School board.
 5. Church.
 6. Conference.

B. Organization.

1. Teacher.
2. Student.
3. Course of study.
4. Objectives.
5. Environment.
6. Teaching method.

This particular program has been arranged by one of our educational superintendents. We appreciate the loyal support given by our workers in the field. In order to meet more adequately the needs of our many associations and study groups, however, additional material is given here to permit you to choose that which will best suit your own needs.

We also refer you to the Personal Growth Leaflet No. 95, "Children in a Democracy," published by the National Education Association, Washington, D. C. The cost is one cent each when ordered in quantity. It would be helpful if a copy could be given to every parent present.

The songs listed for opening and closing should be mimeographed or duplicated in some way, if possible. Otherwise the words may be clearly written on the blackboard for all to see. The music is quite familiar, and these words have a special message for us at this time. The Questionnaire for Parents should also be duplicated before the meeting, so that each parent may have a copy.

The leader should introduce the evening's study by stressing the thought that parents have a very definite part in the education of their children. True, boys and girls must have light, heat, water, air, and food, in order to grow physically; but that is not sufficient. They need loving care and true affection. We are told that they need it more now than ever before, because of the stress and uncertainty of war conditions. So it is needful that the parents co-operate with the teachers of their children by first instilling right principles of living in the home. There the foundation is laid. The child's success in school is very largely measured by home influences.

Then let every parent set himself to the task of knowing what is his part in the training of his child, as the school doors open to receive the children for formal training during the next nine months.

Now a word about our study groups. This is the time to organize new classes and get the study under way at once. The lessons are still being handled by the Home Study In-

stitute and may be secured either direct from them or from your educational superintendent. We urge again that all who have not already studied the Introductory Course in the Home Education series, begin there; and those having completed this course may enroll in any of the succeeding courses which meet their need at this time. Encourage young parents of preschool children to avail themselves also of this privilege to study. Transportation difficulties due to war conditions may call for several smaller groups to meet under the one organization. Be sure to send your opening report promptly to your educational superintendent.

Plan carefully for your first meeting, that it may be well attended, and pray earnestly that your parents will sense their important place in the educational program of today.

FLORENCE K. REBOK.

Bible and Spirit of Prophecy Study

Ps. 128:3 (last part); Prov. 22:6; Ps. 127:3; Ps. 144:12; 1 Tim. 5:8; Isa. 54:13.

"Education," pp. 283-286; "Counsels to Teachers, Parents, and Students," pp. 144, 159-162; "Fundamentals of Christian Education," pp. 64-70.

Home, Church, School

God meant our homes to be a place
Where all are trained for Him.
'Tis there we learn to seek His face
And sing our morning hymn.
The principles of life are taught;
We form our habits, too;
Our children learn to love the Lord,
Build strong foundations true.

God meant that all our homes should have
A supplemental part,
And hold a school to train our youth
In body, mind, and heart;
Where built into each character
Are added day by day
The things that make them strong for God
And serve Him by the way.

God meant our church should be for all
Who've had this training given;
In home and school they've kept the rule
Which pointed them toward heaven,
And now their characters are formed—
They've given their hearts to God,
And long to travel all the road
That their Redeemer trod.

So let us work with might and main,
With tongue and pen exhort;
To every plan God has laid out
Let's give our full support.
And when, our work on earth all done,
We lay our burdens down,
With all our children may we wear
The happy victor's crown.

—Mrs. Juna Perryman.

Your Child and Your Word

BY EVE WOODBURN LEARY

THE other day I had a caller, a charming young woman and her four-year-old youngster, a handsome, dark-haired, brown-eyed boy. He was so thoroughly taken up with my little son's toys that when the time came for departure, he was loath to leave, and voiced his sentiments in loud, wailing protests. His mother, at her wit's end, finally said to quiet him, "But, Billy, Uncle Leon is at the house waiting for you!"

The child stopped crying but was unconvinced; so she continued, "Yes, Billy, Uncle Leon is there with a great big box of candy for you!"

Then he went peaceably, and she remarked in a whisper to me, as she put on his hat and coat, that of course no one was there, but she simply had to get Billy started. Frankly, I was shocked. I should rather haul a child down the street, kicking and screaming every inch of the way, if necessary, than to have him walk quietly and peaceably beside me on the strength of a lie.

What about the lie from the child's point of view? The mother who continually lies to a child, day after day, for the sake of exacting obedience, must in the course of time, forever forfeit that child's confidence and respect. It hardly seems worth it to me.

How many, many times mothers will say, "Oh, Johnny, if you'll be a good boy and do as Mother wishes, I'll buy some candy or ice cream!" They have no such intention, and as soon as the desired result is accomplished, they think nothing of casually remarking, "Some other day, dearie; Mother hasn't time today," or, "Wait until tomorrow, sweetheart, Mother hasn't the money with her now," etc.

Prompt obedience is a great problem, I'll grant. I haven't solved it yet, and I should be wholly incompetent to give others instruction as to its solution; but of one thing I am absolutely certain: obedience at the price of a lie isn't worth the price.

Not all lies are told the children for the sake of exacting obedience. For example there is this sort of falsehood, "Tomorrow, Mary dear, you and Mother will go to the playground!" All the rest of the day little Mary thinks about going to the playground and wonders if tomorrow will ever come. At night she dreams of playgrounds. Next morning her first question is, "We'll go to the playground today, won't we, Mother?" And Mother blithely replies, "Yes, today is the day!"

Then along about eleven o'clock Gladys telephones that she is having a few friends in to meet a guest, and Betty simply must come over for the afternoon. Betty says she'll be delighted, that she hadn't planned any-

thing "special" anyway, and what time shall she come?

All the time she is chattering, a wide-eyed little girl is leaning against her chair, watching and listening anxiously, and when at last the receiver is placed on the hook, the child falters tearfully, "B-but Mother, the p-playground!"

"Oh, my dear, that will keep until tomorrow! You be a good girl and stay with Katie this afternoon, and tomorrow we'll visit the playground!" Perhaps they go tomorrow, and perhaps they don't. If anything more interesting turns up in the meantime, the child is again "put off;" or if the mother happens to have been up late the night before, and consequently is tired, the child is "put off." Indeed, for any slight excuse or pretext, the little one is disappointed.

I am myself of the opinion that many things are more interesting than spending an afternoon on a hard bench at a playground, watching a merry mob of youngsters slide down chutes, swing, jump, and whirl. But if a mother has promised her time to a child for a certain afternoon, whether it be for a visit to a playground, zoo, or park, she should make her word good; unless, perhaps, sickness or weather should prevent. And when she promises, she ought to mention the possibility of either of these two things interfering with the carrying out of the plan. Be scrupulously careful about what you promise, but when you have once promised, "make good." For no pleasure, however great, is sufficient to warrant the sacrifice of your word to your child.

Another form of lying, which it hardly seems that in this enlightened day anyone can be wicked or ignorant enough to practice, is this: "Now Willie, you hush and go right to sleep, or a big bear will come upstairs and eat you up!"

I'll admit that such a statement would, without doubt, produce the desired quiet—but the wickedness of it, the shame of it! Willie would hush and wait in a blind, cold fear for the bear to pounce upon his bed and devour him, until at last, nervously exhausted, he dropped into a troubled sleep. Far better that Willie should howl half the night than be quieted in this fashion. I am sure that parents who frighten their children into obedience by means of such atrocious lies are unconscious of the enormity of their offense, or they would forever desist.

It is not always easy to keep your word to a child, however anxious you may be to do so. Not long ago I was shopping with my four-year-old, when he spied a toy and asked for it. I was chatting with a friend, and glanced only hurriedly at the toy, then resumed my conversation.

"Mother, please—please buy it for me!" The little fellow was tugging at my skirt. Again I glanced at the

toy, mentally decided that it was inexpensive and he might as well have it, since it appealed so strongly to him. "Will you, please, Mother?" he persisted. "Yes, yes, in a minute."

After my friend left, I turned and priced the desired article. It was exactly five times as much as I had mentally estimated it would be. I'll admit that for a moment I hesitated; but I had given my word. The child's heart was set on that one toy, and I would "make good." I would have purchased that toy had it cost ten times my original estimate, and had it meant forgoing a new hat or blouse. But since then I haven't made promises quite so glibly.

If parents would only realize that keeping their word to children is equally as important as keeping their word to grownups, we should have better, truer men and women. For to destroy a child's trust and confidence in you is eventually to destroy his trust and confidence in the world at large! What more wicked, more dreadful seed could be planted in the heart of a child than that of suspicion and distrust?

Many parents are thoughtlessly, not maliciously, insincere. If they would only resolve to be just as honest, just as eager to establish their "word as good as their bond" in their dealings with children as in dealing with grownups, and always, when once they have given their word, "make good," a bond of sympathy and understanding would be forged between parents and children that all the pressure and persuasion of the world could not bend or break in afteryears.—*Gospel Trumpet of Australia.*

The Parents' Task

(Give to your children a home wherein Love's fires are lit, and ne'er grow dim. A place where the children may always know

That they with their pleasures and troubles may go.

The place may be small, with scanty board,

Or rich with the wealth of Croesus stored;

It matters not where the house may sit, But the home is just what we make of it.

Help your child build a memory chest, Where all that is noble, all that is best, Can be stored away for the time when he Needs help and guidance away from thee, Sometime when he needs must stand alone—

When no longer little, nor yet hardly grown—

Then back to his memory chest he'll go And find there the things that he needs to know

Teach him these truths, lest he should fall:

That a loving Father is over all, There's a time and a place for everything,

And virtue its own reward will bring: That if he be the flames of kindness would fan,

He must live in peace with his fellow man:

That life may be lived, both clean and pure, And God will take care of the rest, I'm sure.

—Author Unknown

Ten Commandments for Parents

BY PAUL M. PITAN

(Dedicated to all who accept parenthood as a welcome responsibility and a high privilege.)

- I. Thou shalt love thy child with all thy heart, with all thy soul, with all thy strength, but wisely, with all thy mind.
- II. Thou shalt think of the child, not as something belonging to thee, but as a person.
- III. Thou shalt regard his respect and love, not as something to be demanded but as something worth earning.
- IV. Every time thou art out of patience with thy child's immaturity and blundering, thou shalt call to mind some of the childish adventures and mistakes of thine own coming of age.
- V. Remember that it is thy child's privilege to make of thee a hero—and take thou thought to be a proper one.
- VI. Remember also that thy example is more eloquent than thy faultfinding and moralizing.
- VII. Thou shalt strive to be a signpost on the highway of life, rather than a rut out of which the wheel cannot turn.
- VIII. Thou shalt teach thy child to see beauty, to practice kindness, to love truth, and to live in friendship.
- IX. Thou shalt teach thy child to stand on his own feet and fight his own battles.
- X. Thou shalt make of the place wherein thou dwellest a real home—a haven of happiness for thyself, for thy children, for thy friends, and for thy children's friends.

What Can I Do This Year for My Study Group?

I can be sympathetic with its ideals.
 I can be loyal to its appointed services.
 I can habitually uphold it in prayer.
 I can contribute my part toward its support.
 I can aid it in benevolences.
 I can cordially welcome strangers.
 I can be genial, kindly, and courteous to all.
 I can help promote good fellowship.
 I can discourage faultfinding and dissension.
 I can refrain from criticism.
 I can seek out and help the discouraged.
 I can help create a spiritual atmosphere.
 I can be charitable toward the erring.
 I can attempt any work assigned me.
 I can encourage the study of parents' problems in the light of God's word.
 I can dedicate my talents to helping others.
 I can see the best in fellow members.
 —Adapted.

Some Parents Suppose

BY C. D. STRIPLIN

SOME parents *suppose* that they can send their children to schools where God says "it is no longer safe," and that their children will remain Christians.

Some parents *suppose* that promiscuous association will not injure the character of their children.

Some parents *suppose* that the wrong kind of reading and textbooks will not lead their children astray.

Some parents *suppose* that infidel, atheistic, and evolutionary sentiments and teaching five days of the week can be counteracted in the lives of their children by one hour and fifteen minutes spent in the Sabbath school.

Some parents *suppose* that their children will be able to distinguish and choose judiciously between right and wrong, forgetting that this power to distinguish and to choose aright is itself a product of Christian education.

Some parents *suppose* that God will work a miracle to care for their children when they fail or refuse to place them where He has said they should be.

Some parents *suppose* that God did not quite understand economic conditions in 1943, when He said, "It is no longer safe," and, "Gather the children out from these schools where worldly influences prevail."

Some parents *suppose* that it will be safe to send their children to schools of the world till their senior year, provided they then put them in the academy or college for the finishing touches.

Some parents *suppose*—or let us say, hope—that the inexorable law which says, "Whatsoever a man soweth, that shall he also reap," will not prove true of their children.

Some parents *suppose* that their judgment in regard to school matters is as good as, if not better than, God's plain instruction.

The odds are against the boys and girls growing up today. They should be granted every privilege and opportunity possible for making good. We run a fearful risk when we refuse or neglect to follow God's way for our children. Although our schools are not perfect, and never will be till human nature is changed, yet Christian Seventh-day Adventist schools have been ordained of God for the salvation of our young people, and they should be patronized one hundred per cent.

"In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation."—"Counsels to Teachers," p. 205.

—Pacific Union Recorder.

Save Our Youth

Do you hear God's earnest plea?
 Save our youth, save our youth;
 Save them for eternity,
 Sanctified through His truth.
 Parents, teachers, form a band,
 One and all, to help our youth;
 Join us in the task at hand—
 Save our youth, save our youth!

Save them from the ways of vice,
 Save our youth, save our youth;
 Let sin's glitter ne'er entice,
 Save our youth, save our youth;
 Save them from the city's lure,
 From vain scoffers of the truth,
 God's own word to them assure—
 Save our youth, save our youth!

Save them from the careless home,
 Save our youth, save our youth;
 To the Christian school bid come,
 Save our youth, save our youth.
 In this crisis hour may you
 Live the precepts of God's truth;
 He for youth has work to do—
 Save our youth, save our youth!

—Adapted.

Questionnaire For Parents

If your child fails in school, do not blame him. It is not his fault. But before deciding where the responsibility should lie, ask yourself the following questions:

1. Do I set up an adult standard for him to achieve?
2. Do I nag him about his school progress?
3. Do I discuss his problems and shortcomings with others in his presence?
4. Do I pick at him to find out about his progress?
5. Have I set up a standard of a bright brother, sister, or neighbor's child for him to follow?
6. Would it disturb me to know that my neighbor's child is more advanced than my own?
7. Am I ambitious for my child to lead his class?

If you can answer each of these questions with a sincere No, you have removed many difficulties from your child's path. Now score yourself on the ones below; an affirmative reply to every one means you are creating the best conditions for your child's development:

8. Do I encourage my child in the things he can do well and that are satisfying to his needs?
9. Do I encourage him to evaluate and appreciate his own work regardless of what others say?
10. Do I encourage him to recognize and appreciate the ability of other children?
11. Am I willing to wait for my child to confide?
12. Do I show faith and confidence in his work?
13. Am I willing to accept my child as he is?
14. Do I respect his personality as I would that of any adult?

The Parable of the Prodigal Parents

BY W. S. TERRELL

BEHOLD, a certain son had two parents.

And one of these parents said unto the son: "Give us for the next ten years that portion of time and strength which we have pledged to thee."

And the son divided between them that time and strength which rightfully belonged unto the child.

And not many days after, these parents gathered all together and took their journey into a far country, and there wasted their time and strength on that which concerned not their child.

And behold, there was a daughter also in that home, but her mother knew her not. For though this parent spent much time playing games, it was always with other women and never with her daughter.

And lo, she attended musicales and lectures, and read books and magazines for her own entertainment and pleasure; yet she never shared them with her own daughter.

And this parent became popular and honored throughout that whole region, for all women knew her in person or by reputation; and withal her home knew her not.

Likewise the prodigal father spent his waking moments in riotous selfishness. And he was successful in business and was saving money; but in so doing he was losing his boy. And withal he called himself a good provider. Moreover, when evening came, this prodigal father spent his time with other men or at home with his face buried deep in the evening paper, while his son longed for the fellowship of a father.

And lo, after a few years there came a great famine in the souls of these parents, and they began to be in want, and to be hungry for the life that satisfies. And in their despair they joined themselves to more pleasure, and they fain would have filled their souls with the pleasures of life; but no business office nor amusement place nor club gave aught to them.

And when they came to themselves, they said: "We have made a terrible mistake; we perish with hunger for our children; we will arise and go to our children, and we will say unto them: 'We have sinned against heaven and home, and your young hearts; we are no more worthy to be called your parents; let us, we beseech you, come back again to share the happy meal hour, the games at the fireside, and the comradeship of your youth.'"

And so these parents rose up hastily and returned to their former abiding place. And while they were yet afar off, alas, no son ran to meet them, and no daughter fell on their necks and kissed them.

And in great heartsickness they crept into the house, now dreary and untenanted, and into the room of their son. Here they had fondled him tenderly and smothered him with caresses when he was an infant. In this room they had tucked him into bed many times, and then prayed together that God would make of him a great, strong man. And behold, his room was in great disorder and over it all were signs of revelry.

And in like manner did they enter into the room of their daughter, their first-born, the joy and pride of their early married life. Visions of bright ribbons and dainty baby dresses were before their eyes. Alas, they found in their stead extreme clothing, salacious literature, and cigarette stubs.

And behold they were sorely grieved in their hearts, and they cried out with a loud voice: "Bring instead of the best robe, the sackcloth and put it about us; no rings for our fingers, no shoes for our feet, no fatted calf for our table; let us eat not nor be merry, but fast and be sad, for as parents we were alive, but are dead; were found, but are lost."

And in that day was the scripture fulfilled which saith:

"In Rama was there a voice heard, . . . Weeping, and great mourning, Rachel weeping for her children, And would not be comforted, because they are not."

—Review and Herald.

"I've Been Trained!"

BY MRS. MARY P. PAESSLY

MOTHER was going away for the week end, and Alan was to stay with Aunt Ruth and Uncle Fred; so as soon as Mother's train had gone, Alan and his aunt began their journey via streetcar, ferry, and bus to Aunt Ruth's house. It was all very exciting, and Alan was quite breathless with his efforts to see everything.

When Uncle Fred came home, Aunt Ruth said, "I was almost afraid to start out with Alan, for fear he'd get hurt; but he was as good as gold. He did just what I told him, sat still on the ferry, and didn't fret to run around or anything."

Alan looked up surprised. "Why, I've been trained," he explained, quite astonished at his aunt's lack of understanding.

"Indeed you have," approved Uncle Fred, smothering his amusement, "and I wish every little boy had a father and a mother as sensible as yours."

"I've been trained!" Not every small tot can announce that fact in words, but he tells it definitely by his conduct. And if he *hasn't* been trained, he proclaims that even more loudly.

Alan was not smug in accepting praise for good behavior; he knew he had earned commendation and, small as he was, he gave his parents credit for the upbringing which had

made him a desirable traveling companion. A normal child, who has not been "mis-trained" to seek attention at any cost, enjoys the feeling that people approve of him, and very early learns to appreciate his training.

We speak of certain things as "the rightful heritage of children"—clean blood, happy environment, wholesome food, security. Should not the list also include that loving discipline which enables the youngster to think proudly, "I've been trained! I am a respectable member of society!"

—Home and School.

Discussion: The Parent

What Is My Part?

The happiness of my child depends on:

SECURITY

Does my child have a feeling of belonging to the family?

Do I recognize that each child in my family is different?

Do I show equal respect for, and interest in, each child?

GETTING ALONG WITH OTHERS

Do I welcome my child's friends to our home?

Does my child think of the rights of others?

Does my child take good care of his work and play materials?

Do I try to give my child a play space which he may call his own?

Do I recognize that as my child grows older, he will naturally develop outside interests, such as hobbies, picnics, hikes, clubs?

HEALTH (Physical, Mental, Emotional)

Does my child get the best I am able to give him of food, rest, exercise, medical care?

Do I help my child to see beauty in things about him?

Is my child thoughtful, cheerful, polite?

SUCCESSFUL ACHIEVEMENT

Does my child work with a purpose?

Do I encourage my child to do well those things essential to his present needs?

Do I praise my child's efforts as well as his successes?

Do I encourage my child to do as well as possible for a child of his age?

HOW HAS EDUCATION CHANGED SINCE I WENT TO SCHOOL?

The old school aimed to *break* the child's will.

The new school aims to *direct* the child's will.

[Throw this part of the meeting open for discussion and suggestions from members.]



CHILDREN are what their parents make them, by their instruction, discipline, and example.—"Testimonies," Vol. V, p. 37.

The Second Picture

(Continued from page 17)

demanding by those who paid big legal fees. Newspapers and magazines were informed that their support was demanded by the men to whom they looked for advertising and financing; and 'prominent and beloved' writers and artists were promised material, publishers, and markets for their articles and books."—*Id.*, p. 209.

"The wet propagandists went into action disguised as knights-errant of the Constitution, the rights of the States, and personal liberty—as crusaders for law, order, and political purity, and as apostles of true temperance. We were told that those whose duty it was to enforce the law, were spies, snoopers, tyrants, and murderers, and that convicted bootleggers and speakeasy proprietors were martyrs in the cause of human liberty, John Browns in a war against a new form of human slavery. Intelligent, social-minded, and courageous men and women who insisted upon the retention and enforcement of the law were subjected to misrepresentation, vilification, and persecution. Cartoons appeared daily representing them as illiberal, hypocritical, unsociable, neurotic, obnoxious people with hip flasks protruding from their pockets."—*Id.*, p. 210.

"They did everything in their power to discredit prohibition and give color to their propaganda. They served liquor openly, lavishly, defiantly, in their homes, in their city clubs, and their country clubs, before their children, their servants, their dependents, and the public. They decreed that it had been bad form not to drink and serve liquor, and within the portals of fashionable society, the man who refused to drink, either because he did not want to or because he believed in obedience to law, was made to feel queer and uncomfortable. They and their sons carried hip flasks and made them the emblem of warm and genial hospitality. They patronized and protected the bootleggers they were so solemnly denouncing, and through them poured their millions into the underworld to finance the smugglers, rumrunners, hijackers, and gangsters about whom they expressed such righteous indignation. Nothing was left undone that would contribute to bootlegging, drinking, and contempt for law."—*Id.*, p. 211.

Protect the Fence

THERE'S grave danger today that this fence will give way,
For its enemies long have been trying
To make it unsteady—to make it unsafe—
"Just as bad as 'twas ever," they're crying.
"Give us beer and light wines," is heard clear from their lines;
"We're so tired of all this repression."
'Tis such an expense—the upkeep of this fence;
It's the reason for all this 'depression'.

The old sage says, says he, "It's a marvel to me
That folks have this foolish impression!
I can't fathom it out—what they're talking about—
That this fence is the cause of depression.
For in lands 'cross the sea, they're hit harder than we,
And to fence-building they never did rally!
With their pounds and their pence they've erected no fence
On the cliff that hangs over their valley."

And again they commence, "Should we tear down this fence,
It will give men, now idle, employment."
It will start the machinery in factories and mills
And to us it will bring much enjoyment."
In the next breath they'll say, "There is more need today
Than was used years ago (in some alley)."
It's all a huge lie; that I know, for 'twas I
Drove that ambulance down in the valley.

WITH APOLOGIES TO JOSEPH MALINS.

Report of Evangelistic Tour to British Togoland—II

(Continued from last issue)

"We then went to Borada, the capital of the Buem or Balemi State, about seventeen miles through thick forest and plain lands from Kutte. The inhabitants are far more civilized than the people of the former villages. The Ohene received us by assembling the people together and beating a gong-gong the next morning. Our sermon on the second advent was warmly received. We were asked to preach on the Sabbath question. The attendance was larger than ever. We had a good meeting, and all that gathered seemed to understand perfectly the explanation of the subject. They said among themselves in Tshi, 'Our teachers and ministers have covered all these things to us, and as we have seen and heard how it is today, we are no longer going to be ignorant but keep the Sabbath of the law of God, for with this law we shall be judged in the last days.'

"We asked for their names to be enrolled as members of the Adventist Church. They said again, 'We cannot give our names to you today or now, because lately a man came here who preached about the African Universal Church and many people had their names enlisted. He promised to

send a teacher to instruct them, but up till now nothing has been heard of him. Because of that, the enlisted people are always laughed at and nicknamed *Okala Suku*, that is, a church without a teacher. 'The preacher came from Kpando,' they continued, 'one of the Trans-Volta towns, and if one so close to us failed to send a teacher, how can we believe one coming from such a far distance as Ashanti, promising to ask his missionaries to send a teacher to us? Send the teacher and we will be members of your faith.'

"As a sign of good faith, Akyeamo Alkpanza Kofi, one of the spokesmen in the town, with whom the teacher will reside if he is sent, allowed his name to be written. Once, Theophilus, who was absent during our sermons, came as far as to Baglo, about twenty-four miles through the bush, where we had retired, preparing for our journey here, and told us that, upon his return from his farmhouse to the town, he had been told the last warning messages we preached and had come to tell us that he will receive the teacher and have his name also written when the teacher comes.

"Indeed, in sending workers to the two above-mentioned places while the people are interested, will open a way for our work in Togoland, both British and French, since Kutte is on the boundary of French Togoland and Borada is the chief town of the Balemis.

"We went to Jasikan, but owing to a political dispute, destooling and enstooling, we were hindered from preaching. We hope that this eager people shall not be disappointed, but that able workers may be sent to teach them as early as possible. An able teacher is especially needed at Borada."

The Church Officers' Gazette

Subscription Rates

United States and Canada		
Yearly subscription	- - -	\$1.10
Clubs of two or more copies to one address, one year, each	- - -	.95
Foreign Countries Where Extra Postage Is Required		
Yearly subscription	- - -	1.25
Clubs of two or more copies to one address, one year, each	- - -	1.10

EDITOR - - - - - ROGER ALTMAN
Associate Editors
Robert G. Strickland, Alfred W. Peterson
John E. Weaver

Assistant Editors
Mrs. Grace D. Mace, Mrs. Marjorie W. Marsh, Mrs. Florence K. Rebok

EDITORIAL COUNCIL
M. E. Kern - - - - - H. T. Elliott

ARE YOU MOVING?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.